

THE CATHOLIC EDUCATOR



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CONTENTS

EDITORIALS

- The N.C.E.A. Meets in Kansas City** 297
Science Reaches Back to God . . . 297
A Blot on Our Escutcheon 297

Catholic Education for Rural Living in Iowa

- By Rt. Rev. Msgr. Ulrich A. Hauber,
Ph.D., St. Ambrose College, Davenport, Iowa 299

Canticles of the Incarnation

- By Sister M. Eva Halasey, O.S.B.,
Ph.D., St. Joseph's Hall, Atkinson, Nebraska 303

Youth and the Social Encyclicals

- By Brother Leo V. Ryan, C.S.V.,
Clerics of St. Viator, 6219 Sheridan Road, Chicago 40, Illinois 306

Tested Procedures in Teaching Religion

- By Sister Mary Eunice, Mount Loretto, Dubuque, Iowa 309

Guidance in High Schools

- By Brother Franciscus Willett, C.S.C., Brothers of the Holy Cross, 923 Madison Avenue, Albany 3, New York 312

Sister Aileen Faces Problems

- By Sister Mary Peter Traxler, S.S.N.D., St. Felix High School, Wabasha, Minnesota 314

The Story of the New Testament: Gospel of Saint Mark

- By Rev. G. H. Guyot, C.M., S.T.L., S.Scr.B., Rector, St. John's Seminary, 247 Felisa Street, San Antonio, Texas 317

TEACHER TO TEACHER—IN BRIEF

- Speech Correction in the Classroom: Nasal Resonance**
By Dr. Arthur G. Mulligan, Director, Diocesan Speech Clinic, Cardinal Hayes H. S., New York 320

Getting the Children to Pray for Vocations

- By Rev. Edward F. Garesché, S.J., 10 West 17 St., New York, N. Y. 320

Old Testament Stories — Adam and Eve

- Sr. Mary Clara, Holy Trinity Convent, 72 S. Main St., Wallingford, Conn. 321

Catholic Audio-Visual Convention . . 322

BOOK REVIEWS

- The Face of the Heavenly Mother*, by Sister Victoria, S.C.—*Our Savior and His Love for Us*, by Brother Hugh Martin, F.S.C. — *Introduction to Economics*, by Helen C. Potter, Ph.D. — *Adolescent Conflicts*, by Sister Mary Isabel, S.S.J. 323

AUDIO-VISUAL EDUCATION

Audio-Visual Aids: Some Problems and a Solution

- By Harry B. Rauth, Highland, Maryland 327

Audio-Visual Aids in an English Course

- By Sister Mary Anacleta, R.S.M., St. Xavier College, Chicago 15, Illinois 330

AUDIO-VISUAL NEWS 338

INDEX TO ADVERTISERS 340

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THE LITURGY LIVES IN THE WEAVE

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the open sky and list to Nature's teachings."

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Contributors to This Issue

Rt. Rev. Msgr. Ulrich A. Hauber, Ph.D.

Doctor Hauber is the well-known author of the text, *Biology*, prepared in collaboration with Sister Mary Ellen O'Hanlon; *Essentials of Zoology*; a booklet on inheritance of mental defects; and pamphlets on *Creation and Evolution*, *Science and Atheism*, etc. Professor of biology at St. Ambrose College, he also is in charge of the science section, Science in the Secondary School, Workshop, Catholic University of America, conducted in the summer of 1951 and to be repeated this summer. On the faculty of St. Ambrose College since his ordination at St. Francis Seminary, Wisconsin in 1908, he studied at the University of Chicago, received his M.A. from Catholic University and his Ph.D. from Iowa University. He has membership in many societies including Amer. Soc. Zoology, Amer. Genetics Assoc., Fellow of Iowa Acad. of Science. He has been on the Iowa Board of Basic Sciences for six years, is a trustee of Davenport Public Museum and for the past four years Monsignor has engaged in reforming the teaching of science in Catholic rural high schools. His contributions have appeared in *Catholic Educational Review*, *Thought*, *Ecclesiastical Review*, and other publications. He has been a Monsignor since 1937.

Sister M. Eva Halasey, O.S.B., Ph.D.

Sister M. Eva Halasey will be remembered for her past contributions. Chairman of the department of chemistry, Mount St. Scholastica College, Sister is on leave of absence and is teaching English and science at St. Joseph's High School, Atkinson, Nebraska.

Brother Leo V. Ryan, C.S.V.

Brother Leo Ryan, who is pursuing graduate studies in business administration and business education, is former head of the department of business education, Cathedral Boys' High School, Springfield, Ill. He has a B.S. in business administration from Marquette University, and has pursued further studies at De Paul University (education) and at Catholic University (social studies). Brother is affiliated with the American Economic, Catholic Economic, and Catholic Business associations; he is a life member of Alpha Kappa Psi; holds the distinguished service award from the latter fraternity; is on the foundation committee of Alpha Kappa Psi Foundation, for research in commerce, accounts and finance. He has contributed to *Balance Sheet*, *Catholic Business Education Review*, *Chambers Stamp Journal*, *Journal of Business Education*, the *Catholic Forester*, and the *Catholic School Journal*.

(Continued on page 326)

THE CATHOLIC EDUCATOR

The N. C. E. A. Meets in Kansas City

By Paul E. Campbell, *Editor*

"CATHOLIC Education and the American Community" is the important theme upon which the forty-ninth annual convention of the National Catholic Educational Association, meeting in Kansas City during Easter Week, will focus its attention.

Bishop Edwin V. O'Hara, of Kansas City, host to the convention, and Supreme Knight John E. Swift, of the Knights of Columbus, will address the opening general session on April 15. The full program of sessions and speakers is now under preparation and will be published several weeks before the convention opens.

The Association asks its members and its friends to clear their calendars and reserve the dates of April 15-18 for the Kansas City meeting. The local committee in Kansas City, under the chairmanship of Superintendent John J. Murphy, announces that the Municipal Auditorium is the official headquarters for the conven-

tion. Nearly all of the sessions of this forty-ninth annual meeting will be held in the spacious auditorium. A housing committee has charge of hotel reservations. This committee does not specify a headquarters hotel, but will make every effort to place delegates according to their expressed wishes, or to best advantage elsewhere if that is not possible. A number of modern hotels are within easy walking distance of the Municipal Auditorium. For correct handling, requests for reservations should be sent directly to the Rev. Richard J. Schumacher, National Catholic Educational Association, Housing Bureau, 1030 Baltimore, Third Floor, Kansas City 6, Missouri.

The Association invites all interested persons to become members; the annual fee for individual members is four dollars. Members and non-members are welcome to attend the various sessions of the convention.

Science Reaches Back to God

Recently Pope Pius XII addressed the members of the College of Cardinals, the diplomatic corps, and the Pontifical Academy of Sciences. He told the scientists that in unveiling the secrets of nature and showing the way to use nature's forces, they "preach at the same time in the language of figures, formulae, and discoveries, the unspeakable harmony of the work of an all-wise God." After noting that true science discovers God in an ever-increasing degree, the Holy Father called attention to the fact that science "by means of exact and detailed research has considerably deepened and broadened the empirical foundation on which the argument from change rests, and from which it concludes to the existence of an 'Ens a Se,' immutable by His very nature." Scientists estimate the age of the material universe at from five to 10 billion years. "Al-

though these figures may seem astounding," said the Pope, "even to the simplest faithful they bring no new or different concept from the one they learned in the opening words of the Book of Genesis: 'In the beginning, God created heaven and earth.'" Modern scholars in these fields regard the idea of the creation of the universe as entirely compatible with their scientific conceptions.

Together with science, philosophy and above all theology are, the Holy Father goes on to state, "instruments of truth which contemplate the substance of this Creator whom science has met along its path, unveil His outlines, and point out His features." There can be no conflict between the truths of science and the truths of religion, for God is the author of both.

A Blot on Our Escutcheon

IT IS startling to hear that we have among American civilians almost three million persons who cannot read and write. This figure does not include

an unknown number, literate in some other language, who cannot read and write English. If we accept completion of the fourth grade as the standard for func-

tional literacy, we have over eight million adults in the classification of illiterates. These estimates are deduced from Homer Kempfer's "Manpower Through Literacy Education" in *School Life* (October 1951).

Kempfer is concerned with illiteracy's restriction of our manpower. If our great army of illiterates were given command of the basic learning tools, they could more nearly carry their proper share of the load during these times. "They could fill in the ranks of the armed forces and industry. They could fill many positions now being occupied by young people who could go on to college or by other adults who could be upgraded. A man is a man only if he can do a man's work, and in our kind of world, illiteracy keeps one from being a complete man."

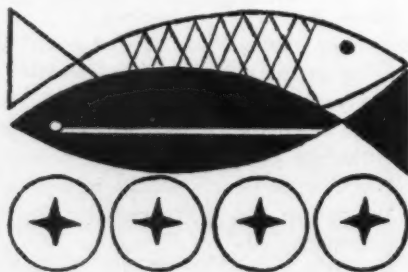
Educate the illiterate, and he becomes an asset instead of a liability. We need not call attention to the personal advantage that he himself derives from an education. Literacy is basic to effective citizenship and competent participation in all those things that make for effective human living. In the present emergency we are rightly concerned about any factor that makes for depletion of manpower. A decreasing birth rate, a decade or two ago, was a real threat to our manpower. Today we are reaching the bottom of the curve of young manpower. Kempfer tells us that we will have next year fewer 18-year olds than we have had for decades. The dignity of man demands that he be given an opportunity to develop his full potential—physical, intellectual, and moral. "By virtue of its very purpose as civil society, the state has the right and the duty to demand, within proper limits, that children be so instructed as to be susceptible of sound citizenship" (*The Official Catholic Year Book*, 1928, p. 406).

The state can do many things in fulfillment of this duty. Kempfer, who is a specialist for general adult and

post-high school education, writes that each State can study its own illiteracy problem and develop a comprehensive State plan. He suggests that each State (1) provide adequate elementary schools and enforce the compulsory attendance laws; (2) finance an adequate adult education program, including literacy instruction; (3) put on a campaign, under adequate State supervision, to eradicate illiteracy especially among young adults. We have reason to be alarmed when we find an estimated 125,000 illiterate young people moving past the compulsory attendance age each year, and that approximately 225,000 children between the ages of 7 and 13 were not in school last October. There is some laxity in the enforcement of compulsory attendance laws, but much of the non-attendance is traceable to discrimination against minority groups. Speaking of the Selective Service registrants rejected because unable to pass required tests of mental development, Douglas W. Bray states that there is "conclusive evidence that the source of the deficiency is not to be found in innate limitations but rather in the social surroundings in which these men develop."

There is no doubt of the willingness of illiterate adults to accept instruction. Experience proves this point. Throughout our country tens of thousands have accepted the opportunity when offered. Encouraging to teachers is the fact that these adults learn literacy skills much faster than children. But the hard fact is that many illiterate adults have little or no opportunity to correct the deficiency.

America must increase its facilities for this type of education. If he is denied the opportunity to learn, the illiterate will never advance to a point where he can make his maximum contribution to our national well-being and to the development of his own potential as a human person.



Catholic Education FOR RURAL LIVING IN IOWA

By RT. REV. MSGR. ULRICH A. HAUBER, Ph.D.

St. Ambrose College, Davenport, Iowa

IOWA was opened for settlement by the white man some one hundred and twenty years ago. It is a rich agricultural area and farmers flocked in from the East—Ohio, Kentucky, New England, and from northern Europe, particularly Ireland and Germany. They arrived overland by covered wagon or by steamboat down the Ohio and up the Mississippi. They staked out claims and settled down to stay. Within a quarter of a century the railroads had penetrated almost every section, and Iowa was fast becoming the most prosperous agricultural state in the Union.

These immigrants, the pick of the rural minded people of this country and of Europe, were a sturdy stock, intelligent, ambitious, and deeply religious. While most of them had no formal education beyond the grades, they could read and write and figure and were self-educated for their mode of life. They had large families, ten to fifteen children being not uncommon and they were anxious that these children should be better educated than they had been. Soon the prairies were dotted with

churches and country schools and denominational colleges were founded in the towns.

RISE AND DECLINE OF THE RURAL POPULATION IN IOWA

The pioneers succeeded so well in educating their sons and daughters that these soon became prominent among the merchants and doctors and lawyers and clergy of the cities. Their brothers who remained on the land developed and made use of modern farm machinery, so that gradually fewer and fewer men were needed to operate a family-sized farm; hence the children of the large families were compelled to go elsewhere. Already in the first decade of the present century the exodus from the farms had resulted in a drop in the population of the state. While the population of Iowa had increased in 60 years from about 40,000 in 1840 to

Young men with great futures. Boy with his prize-winning hog has a good start in life.

(Photo, courtesy of Allis-Chalmers Mfg. Co., Tractor Div., Milwaukee, Wisconsin.)



over 2,200,000 in 1900, the census of 1910 registered a decrease in numbers.

Today, when one man with the help of machinery can operate a quarter section of land without hired help, the trend away from life on the land is becoming more and more marked, though some industrial centers are large enough to enable the state as a whole to maintain a steady population. Of 22 counties in the diocese of Davenport, 11 lost population between 1940 and 1950. One county lost 26% and only half a dozen of the others, those that have an industrialized area, made any appreciable gain. The state, counting both urban and rural people, gained only 3.3% in the ten year period, while the nation's average was 14.5%.

In recent years the young people are leaving the farming areas not so much because they want to go to the city but because there is no room for them on the farm and the small towns have no industry of any kind to give them employment. The number of farm units is becoming less and less as the more prosperous farmers buy up their neighbors' land, and commercial farming on a large scale is spreading. The art of farming threatens to degenerate into a commercialized industry with its accompanying mass production and exploitation of farm laborers. This is an ominous trend, one that has destroyed many a civilization of the past; when wealthy landlords own the land, the worker becomes a peon or sharecropper. What happens on the land determines the future of the nation.

OBJECTIVES OF RURAL EDUCATION

From these introductory remarks it is evident that education for rural living in Iowa involves something more than mere education for adjustment to life in a rural environment. In the words of Robert Maynard Hutchins, "Our mission here on earth is to change our environment, not to adjust ourselves to it."

The improvements which are needed involve such things as farm ownership, tenancy, size of farm units, diversified farming, establishment of cooperatives and credit unions, the spread of industries into small communities. This last item, industrial additions to farm communities, is of great importance, and it is in harmony with recent recommendations of government and of industry itself for decentralization of industry in our country. Agriculture and industry should not be divorced.

From the Catholic point of view it is especially important that we increase the number of our people in rural areas. Catholics at present comprise only 7% of the rural population of our country; 93% of the people who live on the land, and who therefore have the large families, are non-Catholics. It is well known that the

majority of our future citizens come from the children of these large families. Cities do not maintain their numbers from within; they are constantly being replenished by immigrants from the farms, and if these immigrants are non-Catholics our urban parishes will suffer in a very short time.

But whether we like it or not, this fact, that many of the children who are reared in the open spaces will come to the larger centers for adult living, must be kept in mind when formulating the objectives of rural education. The educational program must be broad enough to equip those who will leave the land for the urban centers. Education even in strictly rural communities cannot be for rural living only.

THE FIRST HUNDRED YEARS—1840-1940

While the Iowa pioneers built excellent schools everywhere from the grades through the university, there was for nearly a century no education for rural living. The one objective was to prepare children for life in the city. My own experience in the 90's and after, is, I think, typical. I lived on a small farm, attended a one-room country school for six years, was drilled in the three R's, learned some history, geography, and civics, and so on; but there was never a hint of anything that might help us to farm better, and definitely nothing that might have encouraged us to stay on the land. It was the same story later in the town parochial school and in the Catholic college.

Such an education impressed on us some very definite, even if subconscious, convictions. On the practical side, as we saw it, all good things pertain to the city, to industry, to modern progress; and for cultural values one goes to books about ancient Rome and Greece and to the humanities—always to books. Life on the land seemed to us an essentially inferior existence. It did not dawn on us that there could be a culture dealing with the everyday things about us on the farm, that God's world might be out there in the fields rather than in man-made cities. We learned about Cicero and Shakespeare, Charlemagne and Kant, and maybe about socialism; nothing about our native hills and streams, nothing about corn fields and gardens, or about cows and milk, or hens and eggs, or bees and honey. These were things to eat, not to study about. Education in those days was, indeed, an attempt to bring culture to the pupils, but it was not a rural culture, nor, one may remark in passing, was it a Christian culture even in our Catholic schools.

For a hundred years, therefore, out here in Iowa the "farmer-is-a-hick" attitude prevailed. Whenever a talented farm boy expressed a desire to stay on the farm

he was discouraged by teachers and sisters and pastors: "You don't want to be a hayseed."

Then almost overnight it happened. The "hick" attitude towards farmers changed to one of respect, and farmers got rid of their inferiority complex. It came about in this way: during the farm depression years in the 1920's the economic status of the farmers had become so desperate that something had to be done, and finally through organization and federal help they were put on their feet. The farmers became prosperous and when they did their prestige went up; it was soon generally recognized that farming is a profession requiring skill and intelligence.

The public school system now began to educate for rural living, courses in agriculture and shop work were introduced into the rural high schools, and the high school graduate was encouraged to remain on the farm. Unfortunately our Catholic school system, directed almost exclusively by city-minded leaders, did not fall in line. In Iowa, at least, few Catholic schools, rural or urban, promoted any kind of rural outlook. And as far as this writer is aware, no Catholic institution of higher learning throughout the length and breadth of the United States was offering any sustained curriculum in the agricultural sciences.

OUT OF THE RUT

Perhaps the first definite move to make Catholics in Iowa conscious of the need of a change in attitude towards rural education was made by St. Ambrose College in Davenport. This institution, though serving a rural public, had been preparing its students for every conceivable type of activity except farming. The change came only when during World War II the country had become farm-conscious, and when in the spring of 1946 the college enrollment was cut in half. In February of that year the college sponsored an agricultural institute lasting two weeks. Farm boys from the diocese and farmers from the neighborhood were invited and the response was gratifying. It was a new venture on the part of a Catholic college.

Bishop Hayes at that time engaged the permanent services of Dr. Paul Sacco, a graduate in agriculture from Penn State College, to act as diocesan coordinator of rural activities. During the five years that he has occupied this position much has been accomplished in the diocese by means of rural retreats and local farm institutes. This pioneer work in education for rural living, conducted for adults as well as for the young, is slowly bearing fruit. Farm people are stimulated to think about their own problems, they are learning to farm more efficiently, and they are beginning to be convinced that the Church and our college have some-

thing to offer them. The college, too, has responded by offering summer school courses for rural teachers.

THE CATHOLIC RURAL HIGH SCHOOL

The following incident tells a big story. A farmer in one of our rural parishes was sending his boys and girls to the parish high school. Three of his boys had graduated and a fourth had finished the grades. But this last boy did not register for high school in September. The pastor wondered about that and called on the family. He received this explanation from the father: "I sent three of my boys to your high school, Father; they did good work and now have fine jobs in the city. Whatever love they had for the land was taken away from them in the high school. I have one boy left; he is a good boy and wants to farm. If I send him to your school that desire will be educated out of him. So I am not sending him." Fortunately the pastor had sense enough to know that this good farmer's argument was unanswerable; he went back to his rectory and from that day did all he could to find remedies for the anti-rural atmosphere of his rural school.

In 1947 Father J. A. Wagner, pastor of the rural parish at West Point, Iowa, was appointed diocesan rural life director by the bishop. Father Wagner felt that in his own school the same attitude prevailed that is described above. The Sisters who taught for him were city-bred and city-educated, and by the time they had a chance to absorb some rural ideals they were "promoted" to a larger city high school. The courses offered, the textbooks, all were designed to educate away from any appreciation of rural values. Father Wagner proceeded to do something about it.

He began with the natural sciences, biology, chemistry, and physics, but soon he was applying the same principles to the teaching of mathematics, bookkeeping, and the social sciences, and to the teaching of religion. There is not space in this article to tell the whole story, but I may report briefly on what happened in biology and in chemistry because it became my assignment to help introduce the appropriate changes in these departments.

INFILTRATION OF FARM MATERIAL INTO THE SCIENCE COURSES

What Father Wagner really wanted to do was to introduce courses in agriculture, but with his limited resources that was not immediately possible. So he proposed to compromise by "infiltrating" agricultural sub-

ject matter into the courses already in the curriculum.

However, there were obstacles to overcome. Biology and chemistry had been taught, as in most high schools, by teachers trained in the conventional methods. The textbooks, big, heavy and forbidding volumes, had been prepared by college specialists, and much of the material offered was of little interest to farm boys and girls. The mode of presentation was not adapted to high school age; the emphasis was on memorizing innumerable half-digested principles and facts expressed in cumbersome language. The pupils definitely were not attracted by these courses. Our task would have to be one of reformation as well as infiltration.

This is how we began. On the first class day in September the room was decorated with full-grown corn plants brought in from the nearby field. There were no book assignments. After a cursory examination of the plant as a whole, the details were observed and studied as laboratory exercises—with a minimum of technical terminology. Simple questions were asked: "Why does your father grow this plant?" They knew the answer to that: "To produce food for man and beast." "Very well, what is food? How does the plant make it? What raw materials are needed to make this food?" All admit that they had never thought of such things. "Then let's begin with something easy. We all know that the corn plant needs water. How is soil water brought up from the roots to the leaves?" After some vague guesses and meaningless answers we come to the point. "Here is the plant; let's look and see."

That describes our method. The corn plant can answer our questions; *let's look and see*. For a week, for two weeks, the corn plant was the center of all study. It became necessary to discuss the chemistry of carbon dioxide and of water, of sugar and starch. Demonstrations had to be set up, chlorophyll was extracted, tissues were examined under the microscope or with the micro-projector. And all this was done with material taken from the corn plant before us, not from printed directions in books that had been written by specialists. When new ideas were presented they were fitted into the general picture. Everything was integrated and the pupils looked forward to each class with interest and anticipation. When the topic of reproduction in corn was reached a young ear of corn was exposed and the pollen from a tassel shaken over the silk; the discussions that followed were a revelation to the teacher.

STUDENTS MASTERED FUNDAMENTALS OF BOTANY

As the days went by, admiration for the corn plant grew, a thirst for more knowledge was created. At the end of three weeks nothing but the corn plant had been studied, and that with a minimum of help from books;

but these youngsters had mastered the fundamentals of botany. High school pupils had demonstrated that they can think clearly and work perseveringly once their interest is aroused.

Some samples of material, besides corn, that were given special emphasis are: the grasshopper, farm animals and their parasites, nitrogen-fixing bacteria, rusts and smuts, soil analysis, animal nutrition, conservation of natural resources, and so on. The grasshopper soon became a laboratory pet instead of a field pest. An embalmed cat or rabbit was at hand for the study of vertebrate anatomy instead of the traditional frog. If a boy brought in something from the farm—a little pig, an Ascaris worm—that was put on the agenda for the day. Principles of genetics were built up around hybrid corn. And so on.

This procedure necessitated the omission of items of information usually presented; but no important principles were neglected. Indeed, after their interest was aroused it spread spontaneously to many things that had been mentioned only in passing—protozoa, algae, ocean life, birds and animals of all kinds. Somehow, most of the items found in the conventional courses were touched upon, even if briefly, and the more eager pupils read up on these of their own accord.

The idea of infiltrating agricultural material into courses already offered by the school wherever the formal teaching of agriculture is not possible, turned out to be a happy compromise. The kind of science we offer in these courses is adapted not only to future farmers; it also meets the needs of those who will later leave the farm. When the pupils have become interested, when they have learned to think intelligently about practical problems, then they are prepared for life anywhere. For instance, our experience indicates that girls taking the rural courses who later plan to enter a training school for nurses, are as well equipped to pass entrance in examinations in biology and chemistry as are those girls who have the traditional background.

Details of our objectives and procedures will, we hope, be published in due time. The work is new and has been tried out in only a few schools. The larger Catholic rural high schools, such as the one at Dyersville, Iowa, are introducing strictly agricultural courses for the benefit of those who want them; but in the smaller schools Father Wagner's idea of infiltration is a satisfactory solution of the problem. Indeed, in some respects it is preferable to the introduction of specialized agricultural courses.

TEACHER TRAINING FOR CATHOLIC RURAL SCHOOLS

Too often the Sisters who are sent to teach in our
(Continued on page 322)

CANTICLES of the INCARNATION

By SISTER M. EVA HALASEY, O.S.B., Ph.D.

St. Joseph's Hall, Atkinson, Nebraska

"But when the fulness of the time was come, God sent his son, born of a woman, born under the Law: that he might redeem those who were under the Law" (Gal. 4, 4-5).

THE PRESENTATION of Jesus in the Temple of Jerusalem brings face to face, as it were, the two great eras. Here, the dispensation of the old law meets and merges with the new law of love. Furthermore, time marching into eternity meets the Eternal come into time. The aged high priest, Simeon, holds the infant God in his embrace. Death is leading Simeon to life, but Life comes unto death. The old man's faith is vanishing into vision, while Light has descended to darkness.

With Simeon's *Nunc dimittis* the last of the three great canticles was intoned. The *Nunc dimittis*, the *Magnificat* of the Blessed Virgin Mary, and Zachary's *Benedictus* form a trilogy of New Testament or evangelical canticles. These sacred compositions, surrounded with variety in the liturgy, are so distinguished that the choir stands while reciting them daily in the Office of the Church. The *Benedictus* is chanted at Lauds, the early morning hour of praise; the *Magnificat*, at Vespers or evening song; and the *Nunc dimittis*, at compline—the "good night" or dormitory prayer of the Church. At the intonation of each canticle the faithful stand and make the sign of the cross, thereby acknowledging that, to redeem man, God the Father gave His only begotten Son, who became incarnate by the Holy Ghost.

The practice of Mother Church provides strong motivation for intensive study of these canticles. Intimate acquaintance with them leads to greater confidence in God's mercy, deeper understanding of each one's part in the Mystical Body of Christ, and more intelligent and joyful participation in the liturgy. Although in the prayer of the Church, the canticle of Zachary is sung at the beginning and the other two toward the end of the day, the canticles will be considered in historic and climactic order.

God, who is surrounded with His own inaccessible light, cast off the fallen human race into human darkness; yet, He gave it light in the promise (Gen. 3, 15). This light like a burning candle had flamed up at times and again flickered, but had never gone out. In the fullness of time, Gabriel, angel of true light, delivered the heavenly message to Mary the chosen mother of the Redeemer, and carried her *fiat* back to God. Mary then went in haste to Ain Karin near Jerusalem to visit her cousin, Elizabeth, who had conceived Christ's precursor. The light of the Holy Spirit shone before Mary, the *Genetrix Lucis*,¹ as the strong light of a swift streamliner evidences its approach. At Mary's greeting Elizabeth cried out: Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" (Luke 1, 42-43). Mary, perceiving that the first rays of the "new light"² were shining, in her humility and love sang her beautiful *Magnificat* of praise and thanksgiving.

CANTICLES WORTHY OF STUDY

The three canticles constitute a concise historical outline of the mercy of God towards men—especially toward His Chosen People. They sketch His dealings with the just as well as with the conceited and unworthy. Special emphasis is placed on the promise of a Redeemer, His near approach and His arrival in the world. They are rich in allusions to events recorded in the Old Testament which are paralleled in every age. All are prophetic.

MARY'S MAGNIFICAT

For her children, Mary's *Magnificat* (Luke 1, 46-55) is a song to be sung, a lesson to be learned and a prophecy continuously to be fulfilled.³ In the first part she acknowledges with joyful gratitude the wonderful work of God in her own soul. Secondly, Mary predicts God's

¹From the hymn of the Feast of the Angel Gabriel.

²Cf. Preface of Christmas.

³Valuable lessons are deduced from "The Song of the Magnificat," by John J. Conroy, *The Ave Maria*, Vol. 67 (April 24, 1948), p. 533.

mercy toward all of mankind who fear Him; finally, she enumerates the mighty, merciful, and just things God has done and will do, for He "will render to everyone according to his works" (Matt. 16, 27).

"My soul magnifies the Lord, and my spirit rejoices in God my Savior" (v.v. 46-47).

Magnifying instruments not only produce an expansion of objects within the range of limited eyesight, but also bring distant objects into close view. If Mary's children look at God through Mary's soul, He will be magnified in their eyes; He will increase and they will decrease; He, who knoweth the proud afar off, will come so close to them that they can but rejoice in God their Savior.

"Because he has regarded the lowliness of his handmaid: for behold henceforth all generations shall call me blessed" (v. 48).

Before the Annunciation, Mary did not know she was so singular; now, having heard the voices of Gabriel and Elizabeth, she knows all generations *shall* call her *blessed*. The word "shall" implies not merely a prediction; it is a kind of command passing from the Most High through Mary to the people of all subsequent ages.

The *Ave Maria* always is being heard round the world. Children rattle their tiny rosaries while singing their "blessed art thou"; mature persons recite the Hail Mary in thanksgiving and petition; the aged and dying with shortened breath whisper their wants to the Blessed Virgin Mary. Vocal artists in magnificent auditorium or enchanted music hall sing the *Ave Maria* before hushed audiences. Has any other sacred song been set to music as often as have been the *Magnificat* and the *Ave Maria*?

"Because he who is mighty, has done great things for me; and holy is his name" (v. 49).

Great things: Mary is the Immaculate Conception, full of grace; she is a mother and yet a virgin; she is more than a *mother*, she is the *Mother of God*. Therefore Mary also is holy, the first to be sanctified under God's preventive power for the new dispensation; of her, as the Angel had said, the Holy One should be born.

"And for generation upon generation is his mercy to those who fear him" (v. 50).

At this point in her canticle, Mary directs her attention to all mankind. Mary is a figure of the Church which begets the Mystical Body. One of her prerogatives is to teach as well as to keep the teaching Church free from error. In ancient antiphonaries the *Magnificat* is called the "Gospel of Mary."⁴ The world at present needs to heed the words of Mary. In the three following verses, by enumerating the works of God, she offers motives for fear and hope to all coming generations.

"He has shown might with his arm, he has scattered

⁴The Catholic Encyclopedia, IX, p. 534.

the proud in the conceit of their heart. He has put down the mighty from their thrones, and has exalted the lowly. He has filled the hungry with good things, and the rich he has sent away empty" (v.v. 52-53).

In effect Mary says: "Read the stories of the Old Testament. Note how Joseph (Gen. 41) and Moses were honored in the land of Egypt and the proud Egyptians were buried in the sea (Ex. Ch. 2-15). Witness Holofernes slain and his Assyrian hordes scattered through the strategy of the God-fearing Judith (Book of Judith). Watch Aman and Mardochoai changing places and Esther saving her people" (Esther: Ch. 3-8). Later, Mary's Son was to utter the eight beatitudes with their promises of reward (Matt. 5, 3-10) and to distinguish between the Publican and the Pharisee (Luke 18, 10-14).

MAGNIFICAT ENDS ON A NOTE OF HOPE

"He has given help to Israel, his servant, mindful of his mercy—even as he spoke to our fathers—to Abraham and to his posterity forever" (v.v. 54-55).

The last two verses of the *Magnificat* soar to the greatest height of hope. God has kept His promise to Abraham, Isaac, and Jacob (Gen. 22,18; 26,4; 28,14). He would make of them a great nation; their seed should be as numerous as the stars of heaven and the sands of the sea; and in their seed (Christ) all nations should be blessed. The last words "his seed forever" refer to the Church, which God will protect and which will be triumphant over its spiritual enemies (Matt. 16, 18). At solemn Vespers during the singing of the *Magnificat*, the altar is incensed by the celebrant. The altar is symbolic of Christ's body and, by extension, of the Mystical Body, from which prayers like incense rise to God.

When she visited Elizabeth, Mary not only praised God but with her divine Son she also furthered His redemptive plans. At Mary's salutation Elizabeth's son leaped in her womb, being at that moment sanctified by Mary's unborn Infant. The new light was increasing in volume and intensity. Elizabeth's husband, Zachary, had been dumb even before the conception of their son (Luke 1, 13-24). Three months after Mary entered his house, at the circumcision of the infant, Zachary's tongue was loosed suddenly. He, too, was filled with the Holy Ghost and sang his canticle, the *Benedictus*. The neighbors and kinsfolk, recognizing the sanctity of Zachary's child, spread news of the miracle throughout the hill country.

BENEDICTUS, PRAYER AT DAWN

The *Benedictus* belongs peculiarly to the Church's prayer at dawn. Zachary praised the Lord at the birth

of John the Baptist, the dawn of the Redemption. The evangelist says, he (John) was "to give testimony of the light" (John 1, 7). John the Baptist was the lesser light—bright and shining compared with darkness—who heralded the coming of the Lux Magna, the Sun of all justice. St. Benedict is thought to have introduced the singing of the *Benedictus* at Lauds;⁸ he terms the *Benedictus* "the canticle from the Gospel" (Holy Rule, Ch. 12-13). The *Benedictus* is also recited or sung in the cemetery during the interment of the dead. It is moreover the proper song of welcome to persons of high rank in the Church. For instance, the *Benedictus* is sung during the procession into the church when an apostolic delegate pays an official visit; at the first coming of a new Bishop to churches of his Diocese; and whenever an abbot primate makes a visitation in religious houses of his order. In the old Gallican Mass celebrated in France and Spain, it was sung after the Kyrie; it is still sung in the Mozarabic liturgy in Advent, on the Sunday of the coming of St. John the Baptist.

BENEDICTUS HAS TWO MAJOR PARTS

The canticle is divided into two major parts. The first part (v.v. 68-75) attuned to the history and hopes of the Jewish people is a song of grateful praise to God; in the second part (v.v. 76-79) Zachary addresses his son and prophesies John's work in preparing the Jewish people for the Redemption.

"Blessed be the Lord, the God of Israel; because he has visited and wrought redemption for his people,

And has raised up a horn of salvation for us, in the house of David his servant,

As he promised through the mouth of his holy ones, the prophets from of old;

Salvation from our enemies, and from the hand of all who hate us, to show mercy to our forefathers and to be mindful of his holy covenant,

Of the oath that he swore to Abraham our father, that he would grant us,

That, delivered from the hand of our enemies, we should serve him without fear,

In holiness and justice before him all our days" (v.v. 68-75).

The horn (sign of great power) of salvation was now come into the house of David; through a mighty deliverance, the Chosen People would dwell forever fearlessly in holiness and justice. Zachary dwelt in the Holy Land, where every hill was bowed down by the journeys of the Eternal. He breathed the very air of David, the warrior king, the shepherd and psalmist. The messianic psalms had flowed from David's harp into the temple of Jerusalem, the Holy City; thence the music had

rippled outward over the whole of Palestine and beyond. Every rough way resounded and every valley was filled with the praises of God. In such environment with his knowledge of the Scriptures, it was most natural for this Jewish priest to sing a canticle of exultant praise at the approach of the Redeemer. The faithful Jews, who then sighed under the Roman yoke were to be victorious in founding a new, a spiritual kingdom, in which they would conquer the Roman Empire and bring it under the yoke of David's Son.

"And thou, child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare his ways,

To give to his people knowledge of salvation through forgiveness of their sins,

Because of the loving-kindness of our God, wherewith the Orient from on high has visited us,

To shine on those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (v.v. 76-79).

The Angel Gabriel had told Zachary of the work awaiting his son (Luke 1, 13-17). During the nine months of his dumbness, he must have pondered over the words of the Scriptures and the words of the Angel. Enlightened by the divine Presence so near him during Mary's visit, he prophesied before all his guests that John would be the immediate forerunner of the Messiah, the Orient or great Light who has visited them. Zachary speaks of the Redeemer as being already in the world, but as coming openly only after John has gone ahead—"before His Face"—to put everything in order for His coming, that the people might do penance in preparation for the way of peace.

BENEDICTUS, CONSOLATION TO BEREAVED

The singing of the *Benedictus* during the interment of the dead brings Heaven close to earth. It is a lesson to unbelievers, a joy to the spiritual-minded and a consolation to the bereaved. The deceased child of the Church has experimental knowledge of salvation: his sins are forgiven; he is delivered from the hands of both corporal and spiritual enemies; his soul has gone forth even to perpetual light and peace, while his body is planted as a seed, which will bring forth a new body to a happy resurrection. The *Benedictus* is a becoming prayer of praise to God at the dawning of eternity.

Gabriel was sent to Mary and to Zachary, but not to Simeon. Yet Simeon, enlightened by the Holy Spirit, was waiting in the Temple when Mary and Joseph brought in the Child Jesus (Luke 2, 22-39). On the night of His birth, the shepherds, instructed by the angels, hastened to Bethlehem to see the Holy Infant. The Wise Men—gentiles—followed His star bringing

(Continued on page 313)

YOUTH AND THE SOCIAL ENCYCLICALS

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CAPTIVATING the allegiance of our youth is the most stimulating challenge facing those who have dedicated themselves to Catholic education and Catholic Action.

Youth has idealism, energy, and courage. Our young people are not tied down to settled ways, nor have they experienced the weariness and disillusionment which often follow failure. They bring to problems a fresh and unsullied point of view. They are more easily molded along patterns dictated by ideals, since they have fewer ingrained prejudices which might militate against such patterns.¹

We who as teachers must train and inspire youth to be leaders should attempt above all to capture the allegiance of our students. As Father Cronin, discussing youth and social action, writes:

It would be a mistake to underestimate the willingness of young people to make sacrifices for the sake of ideals. At times it is said that boys and girls are interested only in sports and social life. On this basis a youth program is developed which is heavily negative in character. Students are offered games, dances and parties on the theory that if they are kept occupied in wholesome surroundings, they will be removed from temptation. It is also held that sports have value in character training. Programs of this type are good, but they do not go far enough. They may even be adequate for some young persons who do not have intellectual interests or desires for leadership. But they are not enough for those with active minds, restless curiosity, and deep interests in the broader problems of life. And it is this group which could offer Christian leadership in tomorrow's world.²

¹ John F. Cronin, *Catholic Social Action*, p. 39.

² *Ibid.*, pp. 40-41.

³ *The Problem of the Worker in the Light of The Social Doctrine of the Church*, Joint Pastoral Letter of the Quebec Bishops (Palm Publishers, Montreal), par. 96, p. 38.

⁴ Cronin, *Op. cit.*, p. 6.

NEED TO FORM CORRECT ATTITUDES IN YOUTH

Catholic educators have a special mission in the matter of formulating correct attitudes among our youth. Sound early training is a Catholic tradition. We hold that sound principle of belief and conduct must permeate the entire education of children and must not be confined merely to the home and the church. As far as possible, our ideal is to permeate all courses with the religious teaching of the Church. Unfortunately practice has not always kept pace with theory in this regard. Secularism and materialism have so permeated modern society that even many of our Catholics have unconsciously become entangled in the web.

Religion is not a Sunday affair: it is a dynamic motivating force for our entire life. "The Christian doctrine must pervade life, as leaven penetrates the dough."³ In many of our schools both textbooks and courses are almost identical with those offered in secular institutions. The religion course, prayers in class, and good advice by the religious teachers are almost appendages to a basically secular curriculum.⁴

Ours is the obligation to leave no stone unturned in teaching the social doctrine of the Church. We have the students in our classrooms; the problem remains to interest them, to train them, and to prepare them for their role in society. Principles learned in youth can affect conduct long after they have apparently been forgotten. A thorough training in social principles, given to the student today will surely determine the pattern of tomorrow's world. All youth must be shown the relationship between the lessons contained in the Gospels, the teaching of the Pontiffs, and the problems of modern society.

Pope Pius XI wrote in his encyclical *Divini Redemptoris*:

If the manner of acting of some Catholics in the social-economic field has left much to be desired, this

has often come about because they have not known or pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to produce the widest possible diffusion of the teachings of the Church, even among the working class. The minds of men must be illuminated with the sure light of Catholic teaching and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties. Thus will they oppose incoherence and inconstancy in Christian life, which we have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and public offices permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity.⁵

TRAIN YOUTH IN USE OF CRITERIA

Our immediate area for the development of the "intensive program of social education" cited by the Holy Father is the youth enrolled in our educational system. We are not expected to give youth specific answers to the problems which they will face; however, we are expected to point out, explain, and train them in the use of criteria by which modern social problems may be evaluated. By abstracting from these fundamental principles rooted deeply in their thinking by seasoned and intelligent instruction, our young people will be motivated to act in accordance with right reason and the dictates of their conscience.

Nowhere are the fundamental concepts of (1) the dependence of man upon God; (2) the dignity of man; (3) the social nature of man; (4) the sacredness of the family; (5) the dignity of the worker, and (6) the unity of mankind more clearly elucidated than in the social encyclicals of Pope Leo XIII and Pope Pius XI.

The six principles cited above constitute the core of a curriculum developed by the Commission on American Citizenship for use in our elementary schools. Using this curriculum a teacher can develop the understanding, attitudes, and habits required for Christian living in American society. The work of the Commission is a partial response by the Catholic University of America to a request by Pope Pius XI that it "evolve a constructive program of social action, fitted in its detail to local needs, which will command the admiration and acceptance of all right-thinking men."⁶

⁵Pius XI, *Divini Redemptoris*, Par. 55 in *Selected Papal Encyclicals and Letters*, Vol. II, 1931-1937 (Catholic Truth Society).

At the present time programs for youth in social education must be directed more toward study and training than toward action. Because of their present position in society youth are unable to effect immediate changes in the world about them, particularly in terms of revolutionizing social and economic society. They can exercise their influence in interracial and intercultural relations. If you are fired with an apostolic zeal they will carry over these attitudes into adult life. "The planned and systematic influence of well prepared leaders will induce the people to follow them in bringing about the transformation of the worker's life and milieu, by a return to the real Christianity with all its moral requirements and its social, economic and political consequences."

"At whatever level of education teachers may find themselves, they should . . . inculcate a social sense in their pupils by fostering among them a preoccupation with the common good and a love of the society which they must serve in the measure of the talents they have received."⁷

Specifically, study of the encyclicals can be diffused throughout the economics, government, history, sociology and religion courses; encyclicals can be used as dictation material in shorthand; as transcription material in the typewriting class. We do not advocate block or mass concentration of the encyclicals at some one point in the curriculum, but taught as a steady undercurrent flowing throughout the entire teaching program.

Under gradual indoctrination, youth will not be so inclined to suspect that we are superimposing upon them a series of pious platitudes, but will come to acknowledge the validity of our contentions and be motivated to a more ready acceptance of them.

ENCOURAGE YOUTH TO SEEK SOLUTIONS

Teaching the encyclicals and through them the social doctrine of the Church is not sufficient; we must motivate our students to put these teachings into action. Having captivated their allegiance and trained them in their formative years we can make a substantial contribution to the stability of society if we can convince them that they should apply these principles to the problems they will face as adults. Having grounded them in the teachings of the Church, let us encourage them to seek solutions to their problems consistent with Christian doctrine, so that the Gospel and teachings of Christ reflected through the Church may bring light and guidance to the whole of their life.

While there is much talk about the maturity and

⁶John F. Cronin, *Catholic Social Action*, pp. 8-9.

⁷*The Problems of the Worker* . . . , par. 98, pp. 38-39.

⁸*Ibid.*, par. 153, p. 59.

strength of the laymen in the Church, it is in public life that this must be practiced and proved. To act in this field is truly to act in the Church, because the Church and the Christian faith necessarily influence the economic, the social, the cultural, and the civil spheres to bring them all into conformity with the commandments of God.⁹

The values derived from a study of the social encyclicals by our present high school generation may be divided into (a) long range values and (b) immediate values.

The former advantages are more indirect. They tend to concentrate on the development of the mind and reason in accordance with the teaching of the Church on the nature, dignity, and rights of the individual and his position in society. These values are measured in the degree to which the student recognizes and observes the six cardinal principles mentioned earlier in this discussion. As another example, one cannot immediately evaluate the degree to which a student, after a thorough indoctrination in the social encyclicals, recognizes that religion is the basis for all social restoration—that religion is an indispensable foundation, and inspiration of truth and strength, a source of cooperation—that the Church is not leagued with the powerful and that religion does not lull the worker (if I may be pardoned for using the captions contained in the Pastoral Letter of the Quebec bishops).

The greater part of this discussion has emphasized the indirect or intangible results derived from a study of the social encyclicals. This is much in accord with the entire scope of our teaching pattern which seeks to impregnate youth with the principles of right living, rather than a schedule of specific solutions.

However, the second category of values is of immediate importance. Consider momentarily the nature of a typical graduating class. The majority of the students enter adult society immediately upon completion of secondary education. That means shortly after graduation they are already facing the moral, social, and economic problems which but a few months before were topics for abstract discussions within the economics, government, history, sociology and/or religion courses. The specific values of the training in the social doctrine will be evident if our youth are equipped to act with prudence, justice, and charity in their relations with their fellow man.

KNOWLEDGE OF DUTIES, AWARENESS OF RIGHTS

The correct outlook on current problems of unionism, strikes, wages, would be of immediate value. A knowledge of their duties and responsibilities as workers is even more important to their eternal salvation than a

detailed knowledge of the obligations of their employer. Matter for examining their conscience in the fulfillment of their state of life as workers should be a tangible result of sound social indoctrination received in school. From another viewpoint, many of our young people participate in the managerial aspect of modern business and industry, and they must be able to ascertain when the rights of the worker, the dignity of the individual, and the sacredness of the family are being threatened or being violated. Occasionally they will be in an immediate position to make substantial contributions towards the formulation of policies grounded in sound Christian principles. These effects will be evident among our graduates if they are fired with an apostolic zeal conveyed to them from the intelligent understanding of the social message of the Sovereign Pontiffs.

Within the limits of the classroom students are able to appreciate the diversity of opinion on matters affecting labor and management; they have an opportunity to receive direction and an explanation of the "Catholic Viewpoint." As students they can observe the role of the Church in leading the world to a recognition of the rights of the workers; in the impartial atmosphere of the classroom they can evaluate the contribution the encyclicals have made to society and the influence they have had on the laws of the country.

In addition as youth are exposed to the themes enunciated in the encyclicals they will come to recognize the correlation of religion and the social sciences; they will recognize the integration of the six basic principles, previously cited, in all that we seek to accomplish as individuals. A study of the encyclicals serves to introduce the moral and ethical considerations revolving about the problems of labor and management. These are some of the values to be derived from a study of the social encyclicals.

In conclusion I would quote from the pastoral letter of the Quebec bishops, which defines the role of the teacher in the spread of the social doctrine:

Unless teachers take care to give a sufficient doctrinal preparation on this subject, unless they direct their pupils towards the splendid realities of the generous life which they should lead, our young people will easily withdraw themselves from such a life, being more attracted by an ambitious and hedonistic egoism, soon ready to sacrifice everything for the success of a lucrative career which is socially useless if not evil. The adult carries over into life the habits of thought and action which he acquired and with which he was inspired during his youth. Consequently all those who have the responsibility of educating young people must be preoccupied with their social formation.¹⁰

⁹Pope Pius XII, Radio Address to Swiss Catholics, September 4, 1949, *The Catholic Mind*, March, 1950, p. 190.

¹⁰*The Problems of the Worker* . . . , par. 151, pp. 58-59.

TESTED PROCEDURES

In Teaching Religion

By SISTER MARY EUNICE, P.B.V.M.

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TODAY'S market has no dearth of religion teaching procedures. Anyone in attendance at the recent Ninth National Catechetical Congress in Chicago is fully aware of that. A cursory examination and a reading of the introductory literature of practically any one of these procedures leads the catechist to believe this is just what she needs to solve the problems in her religion class. It all sounds so good.

The experienced catechist, however, hesitates to introduce any new procedure mindful of how often in the past she has found that upon introduction these tools did not adequately meet her problems. They had not been widely tested. They worked out in a particular school or diocese or locality under the enthusiastic direction of the sponsors, but on their own in a new field they failed.

TESTED CONFRATERNITY RELIGION COURSE

The new graded Confraternity school year religion course, *The Adaptive Way* has been carefully tested as a planned religion course for the school year of weekly instructions of Catholic grade pupils attending public schools. This three-volume series of teacher manuals has been tested in published book form for nearly fifteen years all over the country. It is a combination of the Confraternity school year manuals, which came out in 1937 and the *Adaptive Way* of the Mission Helpers of the Sacred Heart which first appeared in 1939.

During this fifteen-year test period the Confraternity school year manuals were revised six times and the text once. These present manuals, then, comprise the experience and improvements of seven revisions, each of which incorporated the best suggestions from outstanding catechists throughout the United States and Canada.

These teacher manuals contain procedures for the teacher and are not a text. The latest primary manual, issued in 1949, contains a set of directives and lesson outlines for grade one and a set for grade two; the second manual, published in 1950, contains a set for each of the next three grades: three to five; and the third

manual, published in November, 1951, contains a set for each of the upper elementary grades: six through eight.

The grade-by-grade directions which give the key-notes of educational psychology and methods needed by the average catechist are simple statements of the fundamental principles of teaching religion to public school children, developed at length in *Teaching Confraternity Classes* by Sister M. Rosalia, M.H.S.H., a book widely and effectively used since its publication in 1944.

These teacher helps are so simply stated, so free from technical terms that the catechist without professional teacher training can read them with understanding. In this day of discussing religion teaching, we must remember the lay catechist, who may not be a professional teacher. The professional in-service teachers, on the other hand, will find these directives excellent review material.

SPECIAL PROBLEMS IN TEACHING CONFRATERNITY PUPILS

These manuals contain the effective experience of catechists who have taught religion to public school children year after year, who have seen how little these children can fully grasp in one or two hours a week, and how much less they retain and live by; catechists who met the serious problem of absenteeism due to bad weather, sickness, or indifference; catechists who faced the problem of initial registration as late as junior high school.

They were not content with an academic recognition of these problems. They set out to resolve them. In their practical study of them, using the classroom as a laboratory, they saw that only through a carefully graded religion course could they be reasonably met. They have given us that religion course in these present Manuals.

The classroom results of these studies showed that these ever-recurring problems could be adequately provided for in four ways:

(1) by keeping the doctrine for each grade to the essentials that can be learned, in the available time;

(2) by a six-fold repetition of fundamental doctrines to take care of review, absenteeism, and late initial registrations;

(3) by developing these fundamental doctrines to meet the child's increased mental growth and changing needs year by year;

(4) by providing motivation for living as a child of God.

GRADED COURSE OF STUDY

In regard to the first provision, the doctrines in each of the thirty-two lesson outlines for a grade have been kept to a number of fundamentals that can be learned in one hour of weekly instruction, as proved by best experience. By fundamental doctrines is meant those truths which a child needs to know in order to live a practical Catholic life. These fundamentals are all that can be covered effectively in Confraternity classes. When one picks up a book, designed for school-year or vacation-school classes, that claims to present doctrine and Scripture and Church history, lives of the saints and hymns and liturgy and what not, it is easy to tell that it is not the work of experienced Confraternity teachers who have tested the results of their efforts year after year and know how few doctrines can be taught with appreciation in the little time at their disposal.

With so little time to teach such an important subject as religion, it is imperative that everything taught is grasped by the pupils. We cannot afford to waste those minutes by teaching below the mental ability of our class or by teaching above it. Every child has a right at any given age to full knowledge of religious truth adapted to his capacity. Where three grades are grouped together, the children's needs are not met.

This brings up the question of supplying teachers. Our Holy Father solved that problem in his address to the participants in the 1950 International Catechetical Congress in Rome. He said, "Because of the lack of sufficient priests, it is necessary and most urgent that men and women of the laity be selected each year and that they be prepared and organized to carry on catechetical instruction."

The thirty-two lesson outlines for a grade can be sufficiently covered at the designated grade level in thirty-two weekly classes of one hour each. As the manuals state, "Where classes meet three times a week, the catechist will be obliged to develop in more detail the matter outlined and should devote additional time to the liturgy, the Mass, and the prayers. Where classes are taught twice a week the material outlined in the course will be sufficient if proper allowance is made for helpful reviews."

Now we come to the second provision: the problem of review, irregular attendance, and late initial regis-

tration is provided for in these manuals by a six-fold repetition of the fundamental doctrines. These truths are taught in first grade, repeated in second grade, and repeated a second time in third grade, with a brief repetition in fourth grade. In the two-year period of fifth and sixth grades they are covered again, and finally, they are all met in the seventh and eighth grade two-year period. By the law of averages, all the eighth grade graduates, regardless of absenteeism or eleventh hour registration, should have learned these fundamental truths.

Thirdly, these manuals provide for the problem which this six-fold repetition raises: "Won't the children get tired of this repetition? Won't they say, 'Why should I go to religious instructions; I've had all that before.' " A child will not grow tired of repeated familiar truths that are built on concentric circles of knowledge deepened by the addition of new related truths year by year to meet his increased mental capacity, and that are approached in an entirely new way by the use of new stories, new pictures, new illustrations, new motivation, and new practices to meet his changing needs in each grade. And that is how these manuals handle this repetition.

EXAMPLE OF REPETITION

For example, in grade one it is suggested that the Blessed Trinity be taught around the Sign of the Cross, showing a picture of a child deep in thought and interpreting it as a child thinking of God, Father, Son, and Holy Ghost. The term Blessed Trinity is not used with the pupils.

In second grade the doctrine of the Blessed Trinity is presented through the story of St. Augustine and the angel, and adding to the essential doctrine to be learned "the names of the three divine Persons; God is everywhere; when we have God's grace, He lives in our souls in a special way." In the aim, awe and reverence of God are added to the love and confidence of the first grade. Appreciation of the Sign of the Cross is deepened by the use of

"Uniting it with what was done
On earth by Jesus Christ, Your Son."

The second repetition of the doctrine of the Blessed Trinity, which takes place in third grade, is enlarged by learning what the Blessed Trinity is; that the Blessed Trinity came to live in our souls in a special way when we were baptized and that each divine Person loves and helps us. This time the doctrine is presented through the story of St. Patrick and the shamrock.

Similarly, when this fundamental doctrine is repeated in grades four, six, and eight, it is approached in a new way each time and is deepened by new related truths.

Such a system of concentric teaching arouses and

maintains interest with subsequent attention. In the words of the introduction to the manuals, "Learning and attendance depend in large measure on teaching that is adapted to the interests of the child at a given grade level. Interest is aroused and attention held when the religion lesson is suited to the child's present stage of mental development. This adaptation can be made only when grading follows school grading as closely as possible."

THE WEEKLY CCD CLASS, PUPIL'S DAILY LIFE

Motivation for living as a child of God is found in these manuals. Each year new tendencies, new likes and dislikes show up in our pupils, which are directly related to their receptivity of religion. The basic concept of Christian living chosen for each year capitalizes these natural inclinations.

In grade five, for example, considering the ten-year-old child's tendency to idealize and imitate, the Christian living concept is: "Be a true follower of Jesus Christ, our elder Brother, and accept the consequent responsibility to do good to one's neighbor." The motivating theme of each unit within the grade is a subdivision of this general theme. The theme of unit one is "The Adopted Children of God" in which these fifth-grade idealizers and imitators learn how they became adopted brothers of Jesus Christ; unit two, "The Church and Her Work on Earth" teaches them where they will learn what they must believe, do, and use to be a true follower of their elder Brother; units three and four, "The Gift of the New Life for Our Souls" and "How to Preserve and Increase It" teach the sacraments, through which they become brothers and sisters of Jesus Christ and through which this bond of union is strengthened and increased; unit five, "The Sacraments through Which God Gives the Gifts of Natural and Supernatural Life" teaches the Sacrament of Matrimony by which God gave them their natural life, and Holy Orders through which God gave them the supernatural life to raise them to the status of brotherhood with Jesus.

The doctrines of each of these units are chosen, not because of their location in the Catechism, but because they are vitally related to the motivating theme of the year. In such a skillfully integrated pattern, stimulation on one doctrine calls into consciousness the whole chain of doctrines.

Recently a visiting catechist in a center where these manuals are being used asked a fifth grade child what he was studying this year. He answered, "Oh, that we're all brothers and sisters of Jesus and that makes us all brothers and sisters and we should be good to all our brothers and sisters."

A child leaving a religion school in which these three manuals are consistently used throughout the grades, will have a few deeply ingrained basic concepts of Christian living with the whole of his religious knowledge integrated into a meaningful, motivating pattern around these concepts. And such a child has a way of life.

OTHER AIDS IN THE SCHOOL YEAR MANUALS

As a final aid to the teacher, an invaluable appendix is found in each manual, giving a suggested minimum library for the teacher; a reference list of visual aids; a list of teacher's references for Scripture, method, and doctrine; a list of pupils' texts, missals, prayerbooks, and periodicals. All the items listed have been chosen because of their teaching value as proved by wide and successful use in school year religious instructions and religious vacation schools where controlled situations are practically unknown.

Speaking of the reliability of the Confraternity religion course at the eighth National CCD Congress, Bishop Brady said, "It has come forth as the fruit of many minds and great teaching artistry. Divine truth is presented in a graded and orderly fashion. Every modern teaching device has been employed and every known help to the teacher has been proposed to make the study of religion interesting. It has been tried and found not wanting. It has been proved like 'gold in the furnace' (Prov. 17:3) and retains the flexibility to adapt itself to all circumstances" (1946 CCD *Proceedings*, p. 108).



GUIDANCE IN HIGH SCHOOLS

By BROTHER FRANCISCUS WILLETT, C.S.C.

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AT a public high school, whose auditorium we must use because of the inadequacy of our own, a group of our faculty was tremendously impressed by one section of rooms—the guidance department. There were two homey inner offices for full-time counselors, walls lined with books and charts. In the waiting room were numbers of vocational and personal-problem pamphlets, attractively displayed, inviting perusal. As we looked at this ideal set-up, I think all of us were envious of the tools placed in the hands of those who had so much less to give than we.

When we talked of it later, some had recovered enough to state a fundamental of Catholic education, that every religious teacher is a counselor in the deepest sense of the word; that, though we did not have such an outward array, our students were receiving from competent hands the guidance they needed.

In large measure, they were right. The religious teacher does more than pursue Latin, algebra, or history; by the very habit he wears he is a pursuer of souls, deeply concerned with the eternal destiny of those expectant students who look towards him each day. By his interest in teaching souls before teaching his subject he solves problems for his students. But let us face it. In how many schools are the problems of each student given a hearing? In our over-crowded Catholic schools does the teacher have time to consider each of his students, time to give them the help that they need not only in their school work but in their personal problems and choice of vocation? And what of the shy pupil, who flits like a wraith in and out of our classrooms?

GUIDANCE PROGRAM FORMULATED

We decided that we needed an organized guidance program in our school, one that would take in every pupil. Overcrowded schedules made the desirable full-time counselor and guidance unifier impossible. In a faculty meeting we worked out the following simple plan that would meet our needs.

Each student was required to choose one Brother from the faculty as his counselor. This choice was free and secret. The student would ask to be put on the Brother's list; the Brother, in turn, checked his name from the school register, thus making sure that each student signed up for the program, while secrecy was maintained. Each Brother had a certain quota of the student population. When he had reached this number, he asked other students who selected him to secure another counselor. This method of selection made allowance for the observable attraction a boy will feel towards one of his teachers, an attraction that can be used for good, as in this case.

The student was directed to report to his counselor once a month. If he so chose, he could merely say a "hello-goodbye" and depart. Thus the counseling was voluntary, in line with the precept that counseling is valueless unless desired by the student. The vast majority of students, however, were grateful for the opportunity thus afforded them to talk over their problems with a teacher they trusted. In my own experience, no student ever left without discussing his problems.

The matter of these interviews was primarily scholastic. Brother and boy would look into school problems and seek a solution. Many bad study habits were corrected; many wrong attitudes towards school or particular subjects were straightened out. Many a boy, in the depths of discouragement, received a new courage because he knew someone was taking a friendly, sincere interest in his problems. If there were no values other than this, the plan would be worthwhile.

If the student wished for vocational guidance, it was made available to him. We acquired a large number of pamphlets on the different professions and kinds of work. These are easily obtainable from many colleges, manufacturers, and trade associations. A sensible presentation of what kind of work the different jobs entailed, what training was necessary for them, and what the opportunities were, helped many students, especially underclassmen, to overcome a wild dream of a career that was impractical for them. Those who discovered an idea for a career through these pamphlets were led to look at it realistically in terms of courses of study to be pursued, desirable characteristics to be acquired.

With the student's proposed career in mind, the counselor was able to help the boy chart his course of studies in an intelligent manner. The question of colleges came up, too. Counselors were able to steer many away from non-Catholic colleges into Catholic colleges which had capable departments in their fields of interest. To this end, college bulletins were collected, which helped students plan to meet entrance requirements.

STUDENT WELCOMES SYMPATHETIC LISTENER

Personal problems, too, were discussed, but only when the student wished and when he made the first move. A confidence cannot be forced. A boy is repelled by the person who would pry into his life. In such affairs the counselor must be a good listener. Boys have so many problems that weigh upon them that they welcome the relief of pouring them out. Often no one seems interested in what troubles the boy, and he becomes hardened to all adults. When he finds someone who lets him talk and who is interested and sympathetic to what he has to say, it all tumbles out. The counselor must always realize, however, that his room is not the confessional, and that in problems of conscience his advice must include recourse to the Sacrament of Penance.

This, in outline, is the plan we adopted. Of course, it asked more of the already burdened teacher. Each day he would have to spend a half-hour or more on his counseling program, keeping his appointments before or after school, or during the last part of the lunch period. It involved sacrifice, but what religious will not

be willing to spend himself if the kingdom of God is furthered thereby?

Two incidental values were by-products of the program. The first was improved faculty-student relationship. Many of the students had never had a personal talk with a teacher previously, at least not on this entirely friendly basis. (Here is a good argument for a stepped-up guidance program in our schools.) This man-to-man chat proved to some heretofore skeptical students that their teachers were interested in more than material covered, assignments, and test marks.

The second value that grew from the program was a means of fostering and preserving vocations to the priesthood and religious life. It is a lamentable fact that a large number of vocations are conceived during the late grades or freshman year of high school only to be lost a year or two later. Some of these, it is true, were never true vocations. But what teacher can doubt that many of these are lost vocations? The Brothers made it a point to ask each student, especially freshmen and sophomores, whether they had considered the priesthood or Brotherhood. If the answer was no, the matter ended there. If the student indicated an interest, however, whatever help or advice he desired was given to him. Better still, the machinery for guiding his vocation right up to seminary or postulate was already set up. With no coercion of any kind used, many vocations were uncovered and are still being cared for.

Such was and is the program we developed. It is still in an experimental stage, its third year. One or two other schools have adopted the plan; we are eagerly waiting to hear how it works for them. We expected great things of our program when we set it up. We think we were justified.

Canticles of the Incarnation

(Continued from page 305)

gifts to the crib. Shepherds and Wise Men came to the Infant but the Infant came to Simeon, who received Him into his arms and blessed God.

THREE THOUGHTS PREDOMINATE IN NUNC DIMITTIS

"Now thou dost dismiss thy servant, O Lord, according to thy word in peace;

Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples:

A light of revelation to the Gentiles, and a glory for thy people Israel" (Luke 2, 29-32).

Three thoughts predominate in this canticle. Simeon

is filled with joy and gratitude because he has seen the invisible God in human form. He now looks forward to death and everlasting peace. The great Light which St. John calls the "life of men" (John 1, 4) has come to shine gloriously upon the just Israelites and through them upon the Gentiles.

The *Nunc dimittis* has been perpetuated in the liturgy with extraordinary richness of ritual; in the Roman Office it is recited daily at Compline, the last official prayer before retiring. Since sleep is symbolic of death the whole of Compline is concerned with a happy ending of mortal existence. The *Nunc dimittis* is not sung every day in the monastic Office but only during Holy Week and in the Office of the Dead, though St. Benedict exhorted his family to keep death daily before their

(Continued on page 319)

SISTER AILEEN FACES PROBLEMS

By SISTER MARY PETER TRAXLER, S.S.N.D.

St. Felix High School, Wabasha, Minnesota

SISTER Aileen was tired. Her feet ached and the books in her arms were heavy as she walked down the corridor, busy now at change of classes. "English II again," she sighed. It was comforting at least to remember that this was the last period of Friday afternoon.

"This winter is so long," she lamented to herself. "I'll go to bed early tonight and then rip that habit tomorrow morning," she resolved, turning into the classroom where a few sophomores already congregated. An icy breath of cold wind nipped her as she crossed the threshold.

"James McGuire!" she called sharply. "Close those windows." Sister Aileen was visibly irritated by this subtle boyish prank which always sent the girls into huddled protests.

"How many times must you be told to leave those windows alone?" she continued her reprimand. The current of subdued whispers resumed and Sister plopped the books upon the desk.

DETAINED CLASS HOLDS UP HER PERIOD

"And silence between classes!" she demanded, biting her lip to keep herself controlled. It was always like this. Sister Bonita detained her typing class a few minutes aftertime and while the students were coming from the basement classroom, these who waited had to keep silence. Why did Sister Basil insist upon it anyhow?

"Sister Basil doesn't have to supervise them," she thought grimly. "These principals!" Sister Aileen caught herself,—"My Jesus, Mercy," and clutched her crucifix until pain paralyzed her wrist.

She opened the English book to Gerard Hopkins, the

subject of the day's lesson. Because she was an admirer of this Jesuit poet, Sister Aileen felt a shaft of warmth jut through the dark curtain of her Friday. This lesson was important for she wanted everyone to like Hopkins.

"I must introduce him with care" she told herself. The tardy students entered and stood quietly awaiting the opening prayer. This completed and the shuffle of being seated over, Sister Aileen instinctively fingered her rosary and began. "The winter tempest raging outside this afternoon is much like the storm of protest that met John Henry Newman when he leaped from the raft of liberalism and plunged through the waters to the Ship Ecclesia, our own Catholic Church. 'Stop beating about,'" she chided herself.

"You will recall that we saw the font of Catholic literature revive and well up to a promising rebirth in the writings of this saintly scholar." Attentive eyes gazed at her. A street car rolled down Thirty-second Street. The wind wheezed around the building and moaned like the call of a goatherd blowing into his Alpine conch. A thin spray of snow swirled in through the slit of open window which James McGuire eyed intently. Clipping up, he rattled the window stick from the molding and banged the window shut. Sister Aileen took a firmer grip on her rosary and paused, interiorly vexed. Her voice had a strained evenness as she continued.

"Today we are going to study Gerard Manly Hopkins, another great figure in the Catholic literary revival." The face of James McGuire in the back row registered a silent wince of disdain. Sister Aileen clutched harder at her rosary and proceeded cautiously. "They must like him" she determined.

"But before I tell you something about his life, let me read you one of his poems as an introduction to his religious spirit. One of his shortest, but most poignant lyrics is *Heaven-Haven*." She gave the page number. The pages fluttered. Feelingly, she read:

HEAVEN-HAVEN
(A Nun Takes the Veil)

I have desired to go
Where springs not fail,
To fields where flies no sharp and sided hail,
And a few lilies blow.
And I have asked to be
Where storms not come,
Where the green swell is in the havens dumb,
And out of the swing of the sea.

Her own appreciation of the poem and her love for the religious life were keenly renewed in reading this poem once more. The last word finished, Sister looked at the class in suppressed excitement. Big Bill Kowski shoved his broad foot into the aisle. James McGuire continued to eye the swirls of falling snow. Sister Aileen re-read the last line to regain the mood. A hand was raised.

POEM PUZZLES PUPILS

"Yes, Darlene." Sister was glad for prompt discussion.

"Is there any sense to the words 'where the green swell is in the havens dumb'?" queried the girl who with one finger twisted her straggly blond hair. By the general assent, it was evident that this line puzzled the other students as well.

"Dumb is right," called Bill Kowski. Sister ignored the comment, thanked Darlene for the question, and then launched into an eloquent exposition of the spiritual peace and security of the consecrated life which Hopkins wished to picture in his poem.

"This lyric can well mean not only the religious life, which is its obvious meaning, but also the life of the layman who is dedicated wholly to God." She spoke slowly, eyeing in turn each member of the class. "If we are unhappy," she continued, "it is because we are not giving ourselves completely to God; and here in these words, we see that the billows, the waves of unrest—the 'green swell,' as Hopkins describes waves, are, in the haven of sanctity, that is, of holiness, of complete surrender to Christ—dumb or non-existent."

HAPPINESS LINKED WITH HOLINESS

"You mean Sister, that unhappiness comes because we're not holy?" piped Bill Kowski incredulously. James McGuire wrenched his gaze from the quickening snow-storm and looked at Sister Aileen expectantly.

Sister hastily rejoined, "Yes, Bill. If we were saints,

we would never be unhappy." A few noses screwed in perplexed wonder. Sister Aileen continued to explain, "you see, sanctity means resignation to God's will. We want what He wants. We surrender ourselves so entirely to Him that whatever we suffer becomes His sufferings. And if our pain is united to Christ's pain, then we'll want it and will know only joy in it. 'To surrender oneself, to yield oneself without thought of self'; that is happiness, that's sanctity." She had talked rapidly. Now she must try to evoke student discussion or this lesson would fizzle out; but first, she must tie her threads of this question and answer together. Sister Aileen continued, "and that 'green swell' is the restlessness that we all feel. Does that answer your question, Darlene?" The straggly blond nodded her positive reply and Sister Aileen moistened her lips while selecting from her mental quiver some arrow-like words which would speed most surely to the mark in this next part of the discussion on the religious life.

"You have noticed the caption beneath the title, 'A Nun Takes the Veil,'" she spoke evenly, her old excitement again welling up. "It is the life of the religious state, the consecrated virginity of the great legion, upon which Hopkins hinged his poem." Several hands were raised. Suddenly the quiet of the classroom was broken harshly by the audio-phone above the blackboard.

"Attention please," the voice of Sister Basil sounded faraway, but insistent and resolute. "Because of the increasing storm conditions, the transit company has requested all schools to dismiss early so that students will be transported home safely before the rush of after-business hours begins."

James McGuire beamed; approval registered also on several of his fellow travelers. Ice encased the thin, worn curtain covering Sister Aileen's Friday. She groaned interiorly, but seeing that the class was sitting on bees awaiting her signal to leave, she smiled out of her firmly closed lips. Her tired eyes sparkled slightly as she teased them, "And I have asked to be where no storms come . . ." A ripple of soft laughter accompanied the students as they filed out. Bill Kowski guffawed coarsely.

"William Kowski, return to your place!" demanded Sister Aileen, justly vexed at the uncouth disturbance. The boy, lips puckered and forehead underscored with many lines, lumbered back to his place.

Sister Aileen edged her way into the corridor where Sister Basil stood, arms folded, her face grave and discerning. After the students had filed out, the young teacher returned to her classroom, ignoring the slouched boy. After piling her books together with a casualness of vast unconcern, she started for the door and, only as an apparent afterthought, she turned and dismissed the recalcitrant boy who bounded out of the door and down the corridor before she could recall him. "I should speak to him about his low marks and poor conduct," she thought, but then sighed wearily. Monday would be time enough.

As she packed her books into the brief case, she remembered Sister Gema's request for help in scrubbing the refectory floor tomorrow morning. "Poor Sister Gema," Sister Aileen shook her head in silent recognition of the fact that she would ask to be excused this time. "She has one refectory floor and seven refectory tables to care for and I have over a hundred refractory students to manage."

A SURVEY TO BE TYPED

She put her shawl over her arm and walked down the corridor. Sister Basil stood in the doorway of her office beckoning the younger Sister to enter. "Now what does she want? My Jesus, mercy," Sister Aileen chided herself. The principal smiled with polished reserve. Approaching the file, she withdrew a thick manila folder and spread the contents out on the desk. Looking at the sea of empty graphs and pages, Sister Aileen knew that this could mean but one thing.

Sister Basil smiled knowingly and said, "My dear, this is the guidance survey that we must make this year. I wonder if you would mind typing out these forms from this copy that I have written?" Sister Aileen tried to reply with an even voice, but the tremor belied the hesitancy of her decision.

"Of course not, Sister." She eyed the multiple sheets glaring with emptiness. "I'll be glad to do them," she attempted to reinforce her acceptance.

"I knew that I could rely on you, dear," rejoined the older Sister, a warmth stealing into her tone. She returned the papers to the folder and handed it to Sister Aileen who placed it in her brief case already snug with sets of tasks and books.

"There is plenty of time," Sister Basil assured her, "they aren't due for another month." Sister Aileen then expressed a hope that her typing would be satisfactory, whereupon Sister Basil informed her kindly that she would tell her frankly if it weren't. Of this the younger Sister was certain! The phone ringing ended their talk abruptly and Sister Aileen hastened into the dim corridor where already Felix, the janitor, had splattered blobs of compound at regular intervals.

She kept her mind on the edge of its seat, watching lest an unkind thought about this new job suddenly confront her, unarmed. "Now I'll simply have to refuse Sister Gema that refectory job," she thought, salving her uneasy mind. Emerging from the building into

the windy winter twilight, she noticed the shaken branches of the barren poplars in the drifted convent yard. A tangy smell of rutabagas was evident as she opened the back door. Giving her feet one last hard stamp, she entered the warm kitchen. Her hands were already washed and the runny jam was spread out on a piece of bread when nearsighted Sister Gema opened the cellar door and entered the kitchen. With arms laden, she walked to the sink.

"Ja, it's you, Seester Aileen," she smiled warmly and set a bowl of apples under the faucet. Looking up from her intent study of the now running jam, Sister Aileen returned the smile. A sick smile. Weak and sick.

A SISTER WILL BE HELPED

"Seester, you be too tired to scrub mit me tomorrow?" Sister Aileen wasn't certain whether it was a question or statement of fact . . . the habit to rip, the survey to type, the week-end jobs to be done. And now this. Her answer followed close upon the query of the bent little Sister, but a threadbare Friday with its inglorious pageant of tiredness and reverses telescoped into the brief pause between the question and reply. But this pause did not refresh Sister Aileen. There ran through her mind reminiscent snatches of the unfinished poetry of the last afternoon class: ". . . we surrender ourselves so completely to Him that whatever we suffer becomes His sufferings." She could see James McGuire eyeing the spray of snow coming through the slit of window. "To be ungenerous with God is to court a troubled soul . . . if our pain is Christ's pain, then we want it."

"What time can you use me?" Sister Aileen's answer sounded spontaneous, almost eager.

"Na, vee start at 10:00 o'clock," responded the other sister who did not look up from the apples which she polished vigorously.

"Righto, darling," said Sister Aileen. "I suppose we furnish our own elbow grease." She thrust the last generous portion of bread into her mouth.

"Vhat!" exclaimed Sister Gema, suspending an apple in mid-air and squinting querulously at her young friend.

"Skip it, old dear," rejoined Sister Aileen. She wiped her hands, picked up her brief-case, and walked through the darkened refectory toward the community room where her sisters were—her sisters in Christ.

The Story of the New Testament

GOSPEL OF SAINT MARK

(Continued)

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.

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WHO DO YOU SAY THAT I AM?

As the above passages were read it was noted that our Lord was moving from place to place. He came to the village of Caesarea Philippi; there He asked the apostles a very important question. "Who do men say that I am?" Even more important however was His question to them: "But who do you say that I am?" St. Peter answered: "Thou art the Christ." It is interesting to compare this account in St. Mark with the one in St. Matthew (16,13-20); here is brevity, and St. Peter who had recounted the event to the Romans omitted the promise of our Lord to make him the head of the Church. As soon as our Lord knew that His apostles believed in Him He began to tell them of His coming passion and death and resurrection; St. Peter did not in this case omit telling his listeners that he had been rebuked by his Master because he had spoken out of turn. Since our Lord had mentioned His passion, St. Peter felt that this was an excellent opportunity to instruct the Romans on the necessity of taking up one's cross in order to be a follower of Christ. The reward for those who do this, who follow Christ, is to save their souls, for which there is no exchange in this world.

As St. Peter recalled the life of our Lord and as he repeated it to his listeners, he saw connections between events that he had not seen before; he had told them, as we have seen, of our Lord's prediction of His passion and death; now St. Peter told the story of the Transfiguration, which was destined to strengthen the faith of the apostles in the actual time of their Master's sufferings. The appearance of Elias in this scene led the apostles to ask our Lord about the belief in the coming of this great prophet. Elias had already come in the person of John the Baptist, but he was also to come before the second advent of our Lord: such was Christ's answer. The latter part of the response may mean that Elias in person will come towards the end of the world, or it may mean that someone who will

be great and virtuous as was Elias will make his appearance.

Right then however our Lord had been with them; and St. Peter centered his attention on recounting the driving out of the devil from a young lad. In detail he told the Romans of this striking event, all the more striking because the apostles had not been able to expel the demon. With each miracle the faith of the apostles had grown in our Lord; and as their faith had increased He reminded them more and more of His sufferings. His teachings likewise became more profound; for example, St. Peter remembered the argument of the apostles on "which of them would be greatest" in their Master's kingdom. The Master gave them a lesson in humility by telling them that "if any man wishes to be first, he shall be last of all, and servant of all." If they were humble, our Lord went on, they would not be envious of those who seemed to have the same powers they had, for "he who is not against you is for you." Moreover our Lord would reward all; even the giving of a very slight alms in His name would be rewarded. Now came a warning: avoid scandal. "And whoever causes one of these little ones who believe in me to sin, it were better for him if a great millstone were hung about his neck and he were thrown into the sea" (Read 8,27—9,49).

Well nigh two years had passed in the public ministry; St. Peter, and St. Mark with him, seem to telescope their Master's activity into a very short space of time. Our Lord had spent the major part of these two years in Galilee, but now He began to move towards Jerusalem. St. Peter described for the Romans a few of the incidents that happened in and around the holy city. The Pharisees argued with our Lord on the question of divorce; in a few words the latter elevated marriage to the high plane His heavenly Father had intended from the very beginning: "But from the beginning of creation God made them male and female. 'For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh.' Therefore now they are no longer two, but one

flesh. What therefore God has joined together, let no man put asunder."

BECOMING AS LITTLE CHILDREN

The kindness and gentleness of our Lord are next shown by His blessing of little children who had been brought to Him by loving mothers; at the same time the apostles received a lesson, for they must become as little children to belong to the kingdom of their Master. St. Peter now drew the attention of the Romans to our Lord's teaching on riches; this must have made a tremendous impression on St. Peter, for at length does he describe the incident of the man who came to our Lord and then "went away sad, for he had great possessions." When the apostles were astonished at our Lord's saying that it was most difficult for a rich man to enter heaven, it was St. Peter who first recovered and asked Christ what they would get for leaving everything. The reward leaves us astonished: a hundredfold in this life—"along with persecutions, and in the age to come life everlasting."

For the third time St. Peter told the Romans of our Lord's predictions of His sufferings; this time more details are given because we are nearing the time of these sufferings. The apostles however were far from perfection; they were dismayed at the thought of what was going to happen to their Master. Yet this dismay did not keep them from feeling great indignation when James and John, the sons of Zebedee, asked our Lord for the privilege of sitting "one at thy right hand and the other at thy left hand, in thy glory." Once more our Lord gave His twelve a lesson in humility: "Whoever wishes to become great shall be your servant; . . . for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many." Closer and closer our Lord came to Jerusalem; for a short time he paused at Jericho, and there he healed a blind man (Read 10,1—52).

LAST WEEK OF CHRIST'S PUBLIC CAREER

St. Peter had now led the Romans, as he has led us, to the last week of our Lord's public career; this was the time towards which Christ had been pointing and for which He was preparing His apostles. St. Peter's account follows very closely what we have in St. Matthew; it is shorter however, especially in the recounting of the events between the triumphal entrance of our Lord into Jerusalem on the first Palm Sunday and the Last Supper. St. Peter describes the multitude's acceptance of our Lord on Sunday. On Monday we have the cursing of the fig-tree and the driving out of the

buyers and sellers from the temple area. Tuesday morning it was Peter who called the attention of our Lord to the withered fig-tree and received a lesson in faith. In the temple our Lord was questioned about His authority and He refused to answer after the leaders of the Jews said that they did not know the origin of John's baptism. In the one parable St. Peter recalled at this time, our Lord warned the Jews that they should be excluded from His kingdom and others would be called.

In one way or another the Jews were determined to trap our Lord and to get Him to make some statement that could be used against Him; first the Pharisees asked about tribute to Caesar, then the Sadducees questioned Him on the resurrection in which they did not believe. Our Lord silenced both of these parties. A scribe now stepped forward; he would know the first commandment of the Law. The first and greatest commandment is that of love: "Thou shalt love the Lord thy God with thy whole heart . . . Thou shalt love thy neighbor as thyself." Now our Lord put a question to the leaders of the Jews that they were unable to answer; then He turned to the crowds and warned them against the Scribes and Pharisees.

Having finished His discourse our Lord sat down and watched the people as they entered and put "money into the treasury; and many rich people were putting in large sums." Christ noted a poor widow who crept in and dropped into the treasury a very small sum; to His disciples He pointed her out and praised her because she had given out of her want, not out of her abundance as had the others. Together with His followers He left the temple, and they remarked on the grandeur of the temple buildings. Our Lord took occasion from this remark to instruct them on the signs that would precede the destruction of these buildings and Jerusalem with them, as well as on the signs of the last days. His warning to the disciples and to us is to be watchful and to be ready, "for you do not know when the time is" (Read 11,1—13,37).

ACCOUNT OF PASSION AND DEATH FACTUAL

St. Peter's account of the passion and death of his Master is very factual and at the same time very similar to the one found in St. Matthew. Here and there he adds a detail not found in the first gospel, just as St. Matthew at times adds something not found in St. Mark. The story begins with the council of the Jews to seize our Lord by stealth; then St. Peter turns his attention to the anointing at Bethany, and Judas is introduced as the betrayer. There follows the recounting of the Last Supper; one detail St. Peter notes that is not found in St. Matthew or in St. Luke. When our Lord predicted the denials by Peter, He said that "before the cock crows twice, thou wilt deny me thrice." That the cock would

crow *twice* is found in St. Mark, and not in the others. The rest of the account of the Passion follows St. Matthew, except that the latter inserts the story of Judas' suicide: the agony in the garden, the betrayal, our Lord before Caiaphas, the denials by St. Peter, our Lord before Pilate, the scourging and the crowning with thorns, the carrying of the cross, the crucifixion and the death of our Lord, followed by His burial (Read 14,1—15,47).

When we come to the story of the Resurrection in St. Mark's gospel, we are confronted with a peculiar arrangement. St. Mark begins as does St. Matthew (and St. Luke in almost similar fashion) with an account of the women coming to the tomb; then he abruptly breaks off and says: "Now when he had risen from the dead early on the first day of the week, he appeared first to Mary Magdalene . . ." without finishing the story of the terrified women. St. Mark however does not continue with this story; he mentions it, and then he notes that our Lord appeared "in another form to two of them," obviously a reference to the appearance of the risen Master to the disciples going to Emmaus, as told by St. Luke. Without any further word St. Mark tells of His apparition to the Eleven "as they were at table" and he gives us statements from the lips of our Lord not found in the other evangelists, except for a similarity in the commission to go into the whole world, as we find in St. Matthew. The account of the Ascension is very brief and is followed by a sentence showing how the apostles did what our Lord had commanded: "But they went forth and preached everywhere . . ."

Because this account of the Resurrection does not follow the usual style of St. Mark in the rest of the gospel, and because too there was some doubt in the

early Church concerning the ending of the gospel (more particularly from verse 9 to verse 20), some are inclined to think that St. Mark did not write those verses, or if he did, that he did not do so at the time he was writing the other part of the gospel. As far as we are concerned, these verses are as much a part of the second gospel as the rest of it; they have the seal of the Church. Yet the story of the "memoirs of Peter," as St. Mark's book has been called, would not be complete without a reference to this problem (Read 16,1—20).

SUMMARY OF ST. MARK'S GOSPEL

Author:	St. Mark, a disciple of Christ, with the authority of St. Peter behind him.
Time:	Between 50 and 60, probably nearer 60 than 50.
Place:	Rome.
Language:	Greek.
Occasion:	The Romans requested St. Mark as the disciple and possibly interpreter of St. Peter to write down the latter's teaching.
Purpose:	To present the life of Jesus Christ from the viewpoint of history and catechetics. Our Lord is presented as the God-Man, and as the Son of God who proved that so He is, through powerful works.
Style:	Very factual; brief and concise. Details are noteworthy.

Canticles of the Incarnation

(Continued from page 313)

eyes. Therefore at Compline, the faithful give thanks for the completion of another day; while asking God's pardon for their offenses, they also ask His protection from evil spirits during the night and for a quiet, peaceful death.

On the second day of February, the Feasts of the Purification of Mary and of the Presentation of Jesus are celebrated. Simeon blessed the Holy Family, performed the rite of purification for Mary, and received Jesus as a sacrifice to the Lord. Today, the coming of the *Lux Magna* is commemorated by the blessing and distribution of candles before Holy Mass. The candle is symbolic of Christ, the Light of the world; the burning candle in the hands of the faithful identifies them with Him. Early Christian writers consistently call the baptized the "illuminated." In the Eastern Churches lighted by myriads of candles, this mystic meaning took firm

hold of all Christians. During the Middle Ages—the period of great liturgical development—the lighted candle carried in procession assumed additional brightness in the widespread faith and warmth of charity, which shone over all Europe. If the faithful be instructed adequately in the Mysteries, they will carry lighted candles while joyfully singing the *Nunc dimittis*. They will understand that the light kindled at baptism will grow brighter at every reception of a sacrament, until the death candle guides the pilgrim soul into the perpetual light of the Lamb. When the former solemnity of the liturgy is resumed, the Christ-Light of the Mystical Body again will dissipate darkness and unbelief.

"Sing ye to the Lord a new canticle; let his praise be in the church of the saints" (Ps. 149, 1). Sing anew the old canticles; let praises arise from the Mystical Christ to bring new blessings to all nations.

Teacher to Teacher—In Brief

SPEECH CORRECTION IN THE CLASSROOM

By Dr. Arthur G. Mulligan, Director, Diocesan
Speech Clinic, Cardinal Hayes H. S., New York.

Nasal Resonance

WHEN the sound waves produced by the vibration of the vocal cords are sent through the cavity in the rear of the throat, known as the pharynx, then through the mouth and nasal passages, they are transformed into tone. These several cavities supplemented by others provide resonance. For that reason they are called the vocal resonators.

Our speaking voices achieve their quality from the normal functioning of these resonating chambers. A good speaking voice is an indication of their flexibility and lack of tension. A head cold will be reflected in the inability to give clear resonance to the three "nasal resonants" in our language: m; n; and ng (cf. the chart in the November 1951 issue). The voice sounds flat and colorless. On the other hand, if the uvula (the appendage in back of the soft palate) is inactive, when it should be lifted to close the opening leading to the nasal passages, the voice may sound unpleasantly nasal.

Exercises for Nasal Resonance

The following resonance exercises are designed to free the vocal mechanism from tension and strain, and to encourage activity of the uvula. If the daily vocal drill is used to introduce each exercise, it will establish good breath support.

Drill for Nasal Resonant M

Directions: Take a deep breath. Exhale slowly with lips together, without pressure, and make a prolonged humming sound. Note the vibration in lips and in the nasal cavity. Do the drill and then say the words.

mmmmmmmmmm—ah	man
mmmmmmmmmm—ay	make
mmmmmmmmmm—ee	meet
mmmmmmmmmm—aw	more
mmmmmmmmmm—o	moan
mmmmmmmmmm—oo	moon

Drill for Resonant N

Directions: Take a deep breath. Place the tongue in

position for T and making a humming sound. Do the drill and then say the words.

nnnnnnnnnn—ah	now
nnnnnnnnnn—ay	name
nnnnnnnnnn—ee	need
nnnnnnnnnn—aw	north
nnnnnnnnnn—o	note
nnnnnnnnnn—oo	noon

Drill for Resonant NG

Directions: Raise the back of the tongue against the soft palate and make a voiced sound through the nasal cavity. **Caution:** avoid adding a K or a G after the NG sound, as "sink" or "sing-ging." This will not occur if the tongue is held in position until the hum has ceased.

ah—nnnnnnnnnnng	sing
ay—nnnnnnnnnnng	ring
ee—nnnnnnnnnnng	wing
aw—nnnnnnnnnnng	singer
o—nnnnnnnnnnng	ringing
oo—nnnnnnnnnnng	longing

GETTING THE CHILDREN TO PRAY FOR VOCATIONS

By Rev. Edward F. Garesché, S.J., 10 W. 17 St.,
New York, N. Y.

THE need for vocations is so great that Sisters everywhere are praying for more postulants. They also ask very often "What can we do to encourage vocations?" Many answers have been given to this question. It is evidently unwise to urge or to try to persuade young people to enter a community. This direct approach to the problem too often results in creating a resistance and suspicion on the part of the young people that they are being "roped in," as they say, while they feel that to choose their vocation ought to be a matter of their own free selection without undue influence. On the other hand the Sisters are often at a loss to know what indirect means they can use which will be effective. They say that if they are too careful and reticent on this topic of vocations the children may never realize their own opportunity for the greatness of the need, and so they will miss their vocation to be a Sister, to the great

loss of not only their own happiness and merit, but of all the good they might have done if they had become Sisters.

Informed, Inspired without Undue Urging

Is there some way in which the young people can be informed and inspired without at the same time appearing to urge them unduly, or to seem to want to "rope them in." Among the various methods which can be used to this end, it is strange that the Sisters do not oftener think of getting the children to pray for vocations. When they ask God for the favor of a greater number of vocations, the children must needs think of this important subject and realize to some degree at least that it is the want of vocations which prompts these earnest prayers. In this way they will be impressed with the importance of following one's vocation, and their thoughts will turn on the beauty and the significance of this holy calling.

At the same time, the reflection will naturally come into their minds, "I wonder if I have a vocation." For some the answer will be "No," as they will perceive in themselves an absence of that inward desire which is the result of the grace of vocation. In others, however, these prayers offered for the good of the Church and of the soul, may be the first suggestion which will ripen into a question as to whether they are called, and go on deepening until it becomes a great desire to leave all and follow Christ. There is an old maxim to the effect that law of prayer is the law of believing, or in other words the way we pray indicates what we believe. Similarly it may be said that the way we pray influences the way we think, and by praying for a vocation the children will come to think more of them, and to reflect on the desirableness of a vocation. It will then only be a step to asking themselves, "have I a vocation myself?" With these thoughts in mind, the present writer prepared, a good many years ago, a booklet entitled: "A Month of Prayer to Our Lady, Patroness of Vocations." This booklet contains thirty-one prayers addressed to the Blessed Mother and each one of them commemorates some mystery or event in the life of the Blessed Virgin, and asks in its memory that the Blessed Mother will obtain for many Catholic young men and women, the grace of a priestly or a religious vocation.

Instruct Children on Why They Pray for Vocations

Before introducing the children to the use of these prayers, it is well to prepare to say the prayers with understanding and devotion. Therefore, instructions should be given to them, explaining why they are asked to pray especially for vocations at this time, how great is the need, and how widespread the fruit. They should be instructed as to the power of prayer, and reminded that by their devout reciting of these prayers with intelligent attention, they may be the means of helping other boys and girls who are at the point where they

may have to decide on their vocation—to choose wisely and well, and to persevere in their choice. They may be told that many other children for many years have been using these prayers to beg God to send more priests and Sisters to His Church, and that they in their turn may be the means of winning the inestimable grace of vocation for other boys and girls who are now face to face with the same fateful decision.

These talks will also give an opportunity to explain the real nature of a vocation—that it is a call from God manifested to us by the gifts He gives us and His inward inspiration. The requirements for a religious vocation, sufficient health, virtue and character, and a sincere wish to offer oneself to God's service for His honor and for the good of our own souls, may be explained to them, and the happiness of following a vocation and the misfortune it is to neglect one are also to be explained to the children. In this way, they will recite the prayers more fervently and more intelligently, and those whom God is calling, or will call to the religious life or to the priesthood, will be better able to recognize that they themselves are receiving this supreme favor from on high.

When we consider the immense importance of vocations to the Church and to those individual souls which have been chosen by God for so great a favor, it ought not to be unduly difficult to begin and carry on a devotion like this. Much more troublesome and difficult projects have been originated and carried out for a far less good. Especially is this true in our own time, when there is perhaps a greater need for vocations among our sisterhoods than ever before. Plans like this, so effective and fruitful, ought to appeal to those to whom are entrusted our Catholic youth.

OLD TESTAMENT STORIES

-ADAM AND EVE

By Sr. Mary Clara, Holy Trinity Convent, 72 S. Main St., Wallingford, Conn.

THIS world is so full of so many good things that we should really be singing and smiling all of the time—but strange to say—we're not.

God, who made all of these wonderful things, planned them "to show forth His goodness and share with us His everlasting happiness."

Adam and Eve were singing and smiling all the day long when they lived in the Garden of Paradise. They were the very first man and woman God ever made. They were good, strong, and beautiful. They walked and talked with God. They were the only creatures on earth who could talk with their Creator.

God Loved Adam and Eve

God loved Adam and Eve. God wanted Adam and Eve to love Him. He wanted all of the wonderful things

in the garden to make them think of the God who made them. The delicious fruit would remind them to say "Thank you, God." Looking at a gorgeous sunset they would say, "How beautiful God must be!" "Now," God thought, "if only they love Me more than any of My gifts I will take them to Heaven where they will be safe and very, very happy for ever and ever and ever."

Most of us know that Adam and Eve failed their test. They chose one of God's gifts instead of God Himself. They disobeyed God. "How foolish," we all say each time we hear this story.

God Kept Right on Helping Them

Adam and Eve were no longer singing and smiling

all the day long. God put them out of the Garden. Now they would have sadness and trouble all their lives. God did not stop loving Adam and Eve even when they disobeyed Him. He said that He would keep right on helping them to be good and happy, but they had to choose to do the right thing.

We are going to hear many stories of the people who lived after the time Adam and Eve were put out of the Garden. These people lived before the time God became man. They lived before Baby Jesus was born. Some of these people chose to do the right thing. They pleased God, so God made them happy and good. Some of these people chose to do the wrong things. They did not please God. He punished them for their wickedness.

Catholic Education for Rural Living

(Continued from page 302)

rural schools, through no fault of their own, are completely unfamiliar with the rural setup. They are not even aware that there are such things as rural problems. Preparation of teachers for rural teaching has been completely overlooked. St. Ambrose College, during the past five summers, has tried to improve this situation by offering courses for teachers in general agriculture and horticulture, in soils, crop plants, entomology, geology, and in particular, a course in rural sociology and in the teaching of high school biology and chemistry. As far as

the present writer is aware this is the first formal attempt on the part of any Catholic college to train teachers for the rural areas. Beginning in the summer of 1952 Loras College in Dubuque is initiating a similar program.

Catholic education for rural living in Iowa is only a youngster of less than six years. We hope to see it grow up and become a model for other rural areas in the land. Upon the solution of our rural problems will depend the prosperity of our country and, in the long run, its survival.

WATCH FOR THE CATHOLIC AUDIO-VISUAL CONVENTION

Announcement of the early August 1952 dates for the two-day meeting will appear in the March issue of THE CATHOLIC EDUCATOR.



Book Reviews

The Face of the Heavenly Mother.

By Josef Cardinal Mindszenty.
Translated from the German by
Charles Donahue (Philosophical
Library, New York, 1951; pages
150 with index; price \$3).

It is just three years since the mystery of iniquity, masquerading as the champion of the common man, was exposed as a world menace by the simple expedient of condemning a just man. Communism overreached its hand when it struck down Josef Cardinal Mindszenty, Prince Primate of Hungary, friend of the poor, the refugee, the persecuted Jew, and foe of tyranny in any form. The whole gamut of human rights, freedom itself was on trial in the person of the Cardinal. He realized this.

Shortly before his arrest Cardinal Mindszenty revised this second volume dedicated to motherhood. On women of the world, he laid the burden of the restoration of society, the responsibility for the standards of mankind and the glorious mission of shaping the destinies of men. Of Mary their Model he wrote in language that is strong, elemental, doctrinal, terse, human. From poet, ruler, saint and artist, he culled the lovely tributes of the ages to our heavenly Mother. The lyric and rhapsodic he left to a Bernard and a Prohaszka; the stern realities of her constancy, suffering and martyrdom he himself traced with the understanding of one who has shared the anguish and insecurity of his people. Mothers of the Old Testament and the New, St. Monica, the Mother of the Machabees, the women of medieval days—all mothers he saw honored in Mary and because of her.

This book "intended for mothers and all who still reverence women in their heart" testifies to the burn-

ing faith and world vision of a great teacher and a fearless shepherd of souls.

SISTER VICTORIA, S.C.

Our Savior and His Love for Us.

By Reginald Garrigou-Lagrange,
O.P., tr. by A. Bouchard (B.
Herder Book Co., 1951; pages xii,
398; price \$6).

Moral perfection and spiritual life find their inspiration and nourishment in the truths of dogma. In *Our Savior and His Love for Us* we find Father Garrigou-Lagrange offering us a profound and at the same time a heart warming study of the great mysteries of Faith which are intimately connected with Christ our Lord. The book is divided into two parts: the first considers the mystery of the Incarnation and the Personality of Our Savior; the second dwells on Our Savior's love for us and the mystery of the Redemption.

We have long been accustomed to esteem Garrigou-Lagrange for the harmonious way he combines intellectual speculation with practical piety, the calm simplicity of the contemplative view with a luminous multiplicity of considerations. In meditating on the mysteries of the Incarnation and the Redemption we begin to see the central place that the Son of God holds in the life of each one of us. When we become too self-centered and forget to think of God, we fail even to see our true self, for God "is in a sense more truly we than we are ourselves. For He possesses within Himself all the good that can exist in each one of us. In this sense God contains more of me than I do, for He is what I am in an eminent degree" (p. 109).

The chapter wherein the author treats of the humility and magnanimity of Jesus is a great psycho-

logical study of contrasts. Humility can be understood much better when we consider it in relation to the virtue which is so unlike it and yet in many ways so similar—the virtue of magnanimity or greatness of soul. "No one is deeply humble unless he is magnanimous, and it is impossible to be truly magnanimous without great humility" (p. 226).

We are fortunate in having available in English such substantial spiritual diet and Mr. Bouchard has given us a very readable translation.

BROTHER HUGH MARTIN, F.S.C.

Introduction to Economics. By Henry William Spiegel (The Blakiston Co., 1951; pages x, 605; price \$5).

Introduction to Economics, by Dr. Spiegel of Catholic University, is more than another textbook. It has Marshallian greatness in its restatement and synthesis. In less than six hundred pages it presents a synthesis of modern and classical theory with remarkable completeness. It fuses the micro and macro approach, the classical and the Keynesian economics. It goes much farther in its synthesis by presenting and evaluating all the important economic theories, both the old and the new, and showing their inter-relationships. This synthesis is achieved primarily through conservation and not through rejections. It is complemented by a synthesis between theory and practice. The book has a freedom from bias which is seldom equalled by economic writers, especially when the dictates of brevity must be observed. However, the reader is not left in a value vacuum. The author presents all the facts needed by the reader to make sound value judgments. Written in a lucid and simple style with an organization which adds to the

clarity of presentation, the book makes an epoch-making contribution to economic theory.

Both teachers and students will find pleasure in reading *Introduction to Economics*. The breadth of scholarship, the freshness in organization, the original contributions to synthesis and the original graphs which illustrate certain principles make the book of unusual interest to the economist. The student who has already taken some economics will welcome this deeper insight which is presented with such clarity and simplicity and yet is free from elementary tediousness. The student who uses this book as his introduction to economics will be able to grasp the essentials by using the questions at the end of each chapter which so ably delineate the discussion. The book seems especially well suited to an introductory course for economic majors, an intermediate course for those who have already studied economics from an institutional approach, or for a refresher course in the graduate school.

The author gives the reader an understanding of the complexity of economics and fortifies him against

the over-simplified answers which are the stock in trade of the propagandist. The reader is given a depth of understanding that belies reliance on superficial panaceas. Only in a few places is there a danger that the brevity of treatment of a topic may make it difficult for the student to comprehend the subject. With a good teacher this difficulty, far from leading to frustration, becomes a stimulus to further study.

Introduction to Economics serves as a companion volume for the earlier work of the author on *Current Economic Problems*. It culminates the scholarship already displayed by the author in four other books.

HELEN C. POTTER, Ph.D.

Adolescent Conflicts, A Manual for Those Engaged in the Guidance of Youth. Ed. by Rev. Theodore J. Vittoria, S.S.P. (Society of St. Paul, Canfield, Ohio, 1951; pages 189; \$2.25).

This book comes as a timely symposium on a topic of current concern to educators. It contains a series of concise essays that are of value to every teacher of youth because they

evaluate the fundamental problems of adolescence in the light of Christian principles. The style of the chapters is as varied as are the authors who contributed them, but each has its distinctive appeal and is written by a highly qualified representative in the field of Catholic education. This commissioning of separate chapters caused a slight overlapping of content but not to the point of boring the reader.

The book, divided into eight chapters, according to the topics handled by each expert, presents as a unified whole the ideas of Catholic educators on the problems of guidance of adolescents whatever be the field in which they arise, in theory and in practice, in principle and in application. If the book has a central theme, it certainly is this: the product of Catholic guidance programs should be the kind of person described by Pope Pius XI in his encyclical on education:

"... the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistent-

THE FATHERHOOD OF ST. JOSEPH

By

JOSEPH MUELLER, S.J.

Translated by

Athanasius Dengler, O.S.B.

\$3.50

What is the essence of marriage? Was St. Joseph really married to the Blessed Virgin, so that he may be truly said to be her husband? The Gospels use the expression, "the father of Jesus." In what sense may these words be applied to St. Joseph? Should he be called "legal father," "foster father," "adoptive father"?

In the present volume, devoted to these two questions, the author's views are based on the most eminent theologians and exegetes in the Church. By way of supplement there is added the consideration of the patronage of St. Joseph and the sort of veneration that is due him.

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ly in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

It is to help youth in the formation of the definite self of adulthood that this group of essays was edited by Rev. Theodore Vittoria, S.S.P. In his foreword he admits: "Adolescence has always taxed the best talents and expert abilities of adults. It exacts understanding, discernment, sympathy, and adjustment—among the many demands made on youth confidants whose task is both vital and responsible." We think *Adolescent Conflicts* is a fitting addition to the literature already existent on the subject and will benefit youth by giving their guides a better comprehension of this transitional period of "storm and stress."

Rev. Anthony Fuerst, S.T.D., in the first essay of the book writes on the forming of a true Christian in the adolescent. He challenges Christian teachers to confirm youth in the possession of the truth that comes from God. Rev. James A. Magner, Ph.D. calls attention to the fact that personality training in its essence, so far as youth is concerned, means the flowering of a philosophy of life. Father Lord, S.J. gives counsel to the home as a guide in life at all stages; and Dr. Schmiedeler, O.S.B. warns us to remember that our adolescent boys and girls have a right to social activities and will not properly develop without them.

Dr. Cronan, S.S. presents a fine philosophical essay on vocational guidance declaring that the adolescent needs intelligent direction in the choice of his vocation at all three levels—"to God, to marriage, and to a trade or profession." Dr. O'Brien of Notre Dame in "Strategy in Courtship" gives young people good advice: "Take your time and look around," he says, "meet many young people of good reputation. . . ." His short essay is well described by Rev. Paul E. Campbell, A.M., Litt. D., I.L.L.D. in the introductory chapter of the book as "a volume of wisdom to youth and to the counsellors who seek to guide their way."

Rev. James P. Conroy calls attention to the need for guidance of

youth in the use of his many hours of leisure. And the final essay of this symposium, from the pen of Doctor Schieder, Director, Youth Department, N.C.W.C., places a very definite responsibility on all those who guide youth to devote themselves to the encouraging and developing of leaders. He notes certain basic qualities that are requisites of leaders. In his essay the reader finds helpful information applicable to himself in

directing candidates under his guidance.

This book can be recommended because it is a simple, correct treatment of an important phase of the education of youth. It makes no high pretensions, and thus should reach the goal it set out—"to be of some assistance to all youth counsellors in successfully and profitably appraising adolescent conflicts" (p. 5).

SISTER MARY ISABEL, S.S.J.

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Contributors to This Issue

(Continued from page 294)

Sister Mary Bernice, P.B.V.M.

Sister Mary Bernice is on the faculty of St. Henry's Confraternity School, Monticello, Minn., teaching released time classes and Saturday SYRI in grades 5 through 12. Sister has taught in parochial grade and high schools also. She is assistant directress of the local deanery and parish Confraternity of Christian Doctrine. She is a member of Delta Epsilon Sigma, the St. Paul archdiocesan CCD advisory board, and the national teaching Brothers and Sisters CCD committee. She has contributed to *Witness*, *Topix*, and *Spokesman*.

Brother Franciscus Willett, C.S.C.

Brother Franciscus Willett has an A. B. and M.A. in Latin from the University of Notre Dame. His teaching assignments have taken him to Holy Trinity High School, Chicago; Coyle High School, Taunton, Mass.; and to Vincentian Institute, Albany, N. Y. He is the author of *Fisherman Saint*, *Tentmaker from Tarsus*, and *A Choirboy Sings to God*. He has also contributed to *America*, *Sign*, *St. Joseph's Magazine*, *Catholic Worker*, *Sentinel of the Blessed Sacrament*, the *Catholic School Journal* and others.

Sister Mary Peter Traxler, S.S.N.D.

Sister Mary Peter was introduced to our readers in the January issue, in which she told of how she uses a tape recorder in her social studies classes.

Rev. G. H. Guyot, C.M., S.T.L., S.Scr.B.

Father Guyot, well known to our readers, is rector of St. John's Seminary San Antonio, Texas, where he also teaches Sacred Scripture.

Arthur G. Mulligan, M.A., Mus.D.

Doctor Mulligan furnishes the teacher with another corrective speech drill, to continue his article begun in the November 1951 issue.

Rev. Edward Francis Garesché, S.J.

Father Garesché, S.J., will be well known to our readers for his over fifty books, and many pamphlets and leaflets. He is president, Catholic Medical Mission Board, and spiritual director of the Daughters of Mary, Health of the Sick.

Sister Mary Clara

Sister Mary Clara will be recalled for her past contributions of stories for retelling. She has promised a series on the Old Testament of which this is the first.

Harry B. Rauth

Mr. Rauth adds yet another to his articles on audio-visual education.

Sister Mary Anacleto, R.S.M.

Sister Mary Anacleto was introduced to our readers in the January issue in which she told how she uses tape recorders in her Freshman English courses.



Audio-Visual Aids: Some Problems and a Solution

By HARRY B. RAUTH

Highland, Maryland

IN VIEW of the relatively short career of audio-visual aids, meaning by this the comparatively few years (since perhaps 1930) in which the term has been universally accepted, two phenomena are outstanding. First is the very wide dissemination of superficial knowledge of audio-visual aids, and the rise of a veritable host of "experts" to do the dissemination. The second is the abysmal failure of audio-visual aids to live up to all that has been claimed for them on the only level where they must prove themselves, the classroom itself.

Every teacher who is beginning to feel even slightly self-conscious about his or her age will remember the earliest books about what was then at least implied to be a new and amazing pedagogical technique. Whether these latter-day pioneers actually thought they had discovered something new and startling is hard to say. In all probability they knew better. Audio-visual methods in teaching—and most of the devices which we purchase under the mellifluous term—are as old as teaching itself, excepting only those of a mechanical nature utilizing electricity as an energizing force. Even these had counterparts in a simpler time.

USER OF AUDIO-VISUAL METHODS HAS DEMONSTRABLE PROOFS

From the years of clamor about audio-visual aids has come some solid knowledge and activity that is really useful. Generally speaking, the aroused interest in audio-visual methods has carried over into an increased and increasing inclination by teachers and their teachers to investigate and assess the aims, techniques and results of all pedagogical processes. If the "new" phenomena had accomplished nothing more it would be immensely profitable to our society. Audio-visual techniques, however, have proven despite many disappointments and much misuse, to have a fund of value surpassing in some ways the fondest hopes of their earlier promoters. Teachers who, on the practical classroom level have been disap-

pointed with the methods, and those who would detract from their luster for a variety of reasons, are many and sometimes quite vocal. The enthusiast, however, has certain answers which are susceptible to proof by demonstration. He may claim (1) that teacher training in the intelligent use of audio-visual materials and methods has not kept pace with research and development, that (2) *misuse* has been as great a detriment as lack of use, and (3) that much of the available material has been produced by business organizations as opposed to educational bodies, and too often without adequate educational supervision. The result has been a long list of devices particularly films, both motion picture and still, which are sometimes excellent, but very often mediocre, and sometimes downright useless in the classroom.

The enthusiast can also assert with force and honesty that audio-visual aids, when they are well planned and intelligently utilized can provide the *pupil* with (1) a means of grasping a greater fund of information with the desirable concomitant of greater understanding and increased retention, (2) of enriching life experiences beyond his present physical horizon, (3) of motivating his own desires for a richer experience which may be his entree into the world of books, of music, or art, and (4) quite probably without his realization, of developing socially desirable attitudes. A fifth value would lie in the aptitude with which audio-visual aids provide a transfer of training which renders easier the pupil's whole school and life tasks.

NO AUDIO-VISUAL AID IS "TEACHER-PROOF"

The word *pupil* as the recipient of these virtues has been purposely italicized. These are the virtues which are of primary importance to the pupil whether he knows it or not. They are also, of course, of paramount importance to the teacher, for the very aims of all education are here summarized. What was not italicized, but for the purpose of this discussion is far more important is the

phrase "well planned and intelligently utilized." It goes without saying, or perhaps more accurately if unfortunately does not go without saying over and over again, that no audio-visual aid is "teacher-proof." Without adequate understanding and effort on the part of the teacher an audio-visual device can do more harm than good, and audio-visual techniques can be a laughable parody of good teaching. This will be true without regard for the initial excellence or nature of the device itself. Thus the greatest exercise of good judgment, painstaking planning, thorough preparation, and extensive testing and revision which a producer may pour into his product can be completely frustrated by the very person whom he is trying to help.

This factor of teacher training has been thoroughly discussed before now, the need being recognized and remedial measures showing both progress and promise. The present discussion is more specifically directed toward the other factor of truly useful devices or implements. Two mechanical devices are most apt to come to mind when the term audi-visual aids is encountered—the motion picture, usually with sound, and the filmstrip which may be either sound or silent. Both are peculiarly susceptible to a derogation of educational quality through inept production. We shall limit our present consideration to the filmstrip and recall that only a few years ago most of the filmstrips available to schools were silent, and too great a proportion of them were produced by or for manufacturers who saw in the schools a virtually "captive" audience for their sales propaganda, or a producer to whom the production and sale of the films for purely profit motives was the first consideration. Only comparatively recently have educators through their own institutions entered the production field, although "business" producers, be it proclaimed to their credit, have for a longer time been aware of the need for educational guidance in their work and have solicited such assistance to good purpose.

INCREASE IN INTRINSIC VALUE OF PRODUCTS

The broad and intensive experience in rapid mass education that was gained during the late war years has brought to audio-visual producers a tremendous increase in the intrinsic value of their product. Not only has the mechanical nature of the filmstrip been greatly improved, but a still more important improvement has been the realization of the need for close integration with the course of study, for careful analysis of subject matter and the lucid presentation of that matter. This latter factor is especially important for those filmstrips meant to be used in conjunction with specific textbooks. The modern producer, if he is not indeed our educator himself, has manifested a healthy desire to work hand in glove with educators, in many cases going beyond the mere "experts" to test and even to organize his material with the help of pupils right in the classroom. This will-

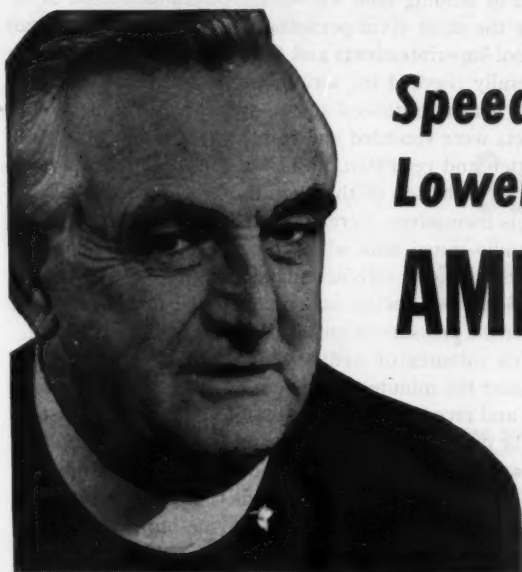
ingness to come down from the ivory tower to learn from those whom we would teach is the most encouraging phenomenon of present-day education.

SOUND FILMSTRIPS ON THE CATECHISM

To understand just how and why such a procedure is followed we might recount in some detail the production story of a new audio-visual aid which has made its appearance on the Catholic school market only just recently. The result of years of thought and effort, the present two filmstrips and records deal with the stories of *The Creation of the Angels* and *The Creation and Fall of Man*.¹ They are based on the Confraternity Edition of the Baltimore Catechism and are the first of a series of thirty sound filmstrips which will be issued in pairs of two units every three months. Each filmstrip with accompanying record covers one lesson from the Catechism. The producer expects to have completed the ten units on *The Creed* by this Fall. The ten units on *The Sacraments* will be produced during the school year of 1952-53, and the final units, on *The Commandments*, the year following.

Aware of the simple fact that modern children cannot always be reached by methods of question and answer, and indeed, that such methods too often fail completely to explain the inner significance of our doctrines of Faith, the members of Teachers College at Saint John's University in Brooklyn, New York, decided some years ago to devote themselves to the production of a series of sound filmstrips through which the truths of our religion might be presented in such wise as to insure not only understanding of their significance on the part of the pupil, but also the retention of their meaning as applied to his daily life. It is a commendation of their courage that they chose for their effort the most formal and rigid subject in the curriculum: the Catechism. From time immemorial the chant of laboriously memorized answers has echoed from our schoolroom walls, the echo, be it said, having quite as much practicality so far as application to living is concerned as the original small voice. The good fathers of Saint John's whose labors are so splendidly justified in their product have surmounted an obstacle to the progress of our Faith which should never have arisen. No one can quarrel with the Catechism for it has the impregnable virtues of being true and concise. We can, however, quarrel with the antiquated methods of rote "learning," which is not learning, that have been a standard in our schools. Abstract formulations of catechism properly belong at the end of the learning process, not where they have long been placed. Struck with the most difficult task in his educational process, and given the minimum of concrete help, the Catholic school child has wasted a great deal of

¹Units 3 and 4 of *The St. John's Catechism in Sound Filmstrip*, which is produced by St. John's University, Brooklyn, N. Y., and distributed by The Declan X. McMullen Co., 22 Park Place, New York 7, N. Y.



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emotion and time in fruitless parrot-learning. Digestion is necessary for utilization. If we would have virtue practiced we must be sure that its truth has been grasped in terms of real experience. It is a certainty that no one has really amended his ways by writing about his sins any number of thousands of times on a blackboard after school hours. It is equally certain that one does not absorb virtue by a rote memory for phrases which by their very number and complexity of meaning come to have no significance whatever beyond a grade on a report card. It is extremely fortunate, therefore, that educators of the calibre of those who envisioned and created the Saint John's Catechism sound filmstrips saw fit to turn their talents in this direction.

TEACHERS AND PUPILS PARTICIPATED IN CREATIVE PROCESS

The actual preparation of the filmstrips and their accompanying records entailed over a year of work by doctrinal authorities before work on the visualization was even begun. Religious teachers and their pupils became active partners in the creative process. Children from ordinary schools were brought into methods classes at the University and there proceeded to turn the tables and by their questions and answers became the teachers of the men who were to break down the abstract formulations into fascinating pictures and sound. An advisory board of persons skilled in the theatrical world cooper-

ated by lending their knowledge of dramatization to insure the most vivid presentation. In addition, diocesan school superintendents and Confraternity directors have carefully checked the scripts and lesson plans. Pictures were drawn, criticized and re-drawn and colored, sound effects were recorded and re-recorded, commentary was written and rewritten, ideas were tried and abandoned, and at each step of the way, the best critics of all, the pupils themselves, were consulted. The result is a series of audio-visual aids which by sheer power of interest draws the mind into acceptance and application of primary spiritual values in a manner that is not forgotten under the pressure of memorizing the next day's lesson.

Ten minutes of auditory and visual experience (a pleasant ten minutes, moreover) during the run of each film and record leads naturally into the task we must all set for our heads, our hearts, and our hands. Our heads to learn the truth and think upon it; our hearts for prayer and love for the truth; our hands to act upon the truth, for we have fully encompassed virtue only when it becomes action in our daily lives.

This sound and colorful filmstrip series represents not only a most fortunate acquisition for the Catholic teacher and pupil, but an example for all educators and audio-visual producers of just how well such things can be done. If audio-visual education is to progress, this example must be followed, not just in the sense of a well made mechanical device, but in the thought, the patience, and the intelligence expended in making it so. There are many other subjects in our curriculum which offer much the same challenge so well met here, and it is for educators and producers to explore the possibilities in these fields.

Audio-Visual Aids in an English Course

By SISTER MARY ANECLETA, R.S.M. *St. Xavier College, Chicago 15, Illinois*

EVIDENCE of a "changing world" is perhaps no better illustrated than in the average college student today. Thus, it becomes pertinent that the college supplement its instruction with the tools best fitted to meet the needs of such students. Improvement in instruction has been a vital topic in recent years. The general education program has been designed with this in mind, aiming always to produce a change in the student that he may better assume his responsibilities as a citizen or even a more dynamic leadership in this democratic society.

COMMUNICATIONS COURSE DEVELOPS FOUR SKILLS

The college, therefore, has attempted so to integrate its program that the student be assisted in attaining his

goal. It is deeply concerned with his attitudes, skills, interests—and for this reason aims to build its program around the student and not around the course. Nowhere is this more evident than in the Freshman English course, known as Communication. Integration lies at its very roots; the student becomes integrated; teaching techniques become integrated. Unlike traditional English 101-102 with its prime emphasis on composition, this course aims to develop the whole student through experiences in reading, speaking, writing, and listening—experiences taken from life about him with its new developments in technology and wider use of the press. These four skills complement one another; they must to get the best results. It is here that audio-visual becomes a must, for both student and teacher will make better and faster progress with the help of mechanical tools using the various media of communication that challenge the college student of today.

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The following pages attempt to suggest specific ways in which these media may be used to improve the student's use of the four skills so that he will be able to communicate more effectively. No attempt is made to offer suggestions for the use of the motion picture projector or television. Much has been written on the former, and its use must be left to the individual campus. Television promises to be a leader in the field of audio-visual providing educators succeed in controlling a reasonable percentage of the channels. Ordinary visual aids have proved their value through the years. No suggestions, therefore, are made for the use of blackboards, bulletin boards, maps, charts or posters. Since the audio-visual budget will differ from college to college, it seems best to list equipment with a limited budget in mind hoping it will not inflict too many "growing pains" while the program expands. Here it is necessary to consider operating costs as well as initial expense. The following pages will attempt to show:

1. The results of an investigation of equipment best adapted to Communication and within the limits of a college budget.

2. A study of the use of audio-visual aids as a technique in Communication. Which units, which skills can best be served?

Reference is made to them in the following order: (1) opaque projector; (2) tape or wire recorder; (3) disc recorder; (4) slide projector (3½"x4"); (5) film-strip projector (also equipped for 2"x2" slides); (6) the overhead projector.

OPAQUE PROJECTOR, A MUST IN VISUAL

Description: Projects flat objects on the screen—pictures, black and white, or in color; printed, typed or written material; the pages from almost any book.

Individual parts of a unit may be pasted on a long sheet and pulled through.

Materials may be left long enough for discussion.

Use in communication: Wide application in basic skills, speaking, writing, etc.

Form of manuscript: margins, title.

Student papers for discussion and evaluation.

Theme statement, outlines, paragraph development. Growth of a unit arranged on strip resembling film-strip: documented paper, beginning with bibliography card and ending with specimen sheet of finished paper.

The student may present his own work in the projector and have it evaluated.

Initial cost: Material:

8½"x11	6x6	6x6 (also for transparent)
\$250	\$155	\$205

Operating cost: None.

Description: This machine has use as a recorder and play-back. Time of recording varies with the machine: ½ hr. to 2 hrs.

Use in communication: Recording: Individual or group class activities such as—report, book review, introductions, panels, round-tables, formal or informal discussions.

Activities outside classroom may be recorded by the teacher.

Radio broadcasts on variety of subjects, news commentators, U.N. proceedings.

Platform programs.

Impromptu or prepared talks for speech or to accompany filmstrip as lecture.

Playback: All these to be played back for special purpose:

To improve skill in speech.

To develop ability to listen critically, to interpret what is heard, detect propaganda, to organize material, to take notes.

Initial cost: Varies from \$80 to \$200 and up.

Operating cost: Tape costs from \$2.00 to \$4.00 depending on size of reels.

DISC RECORDER, GOOD FOR SHORT RECORDINGS

Description: This machine makes the recording on discs; the play-back may be made on any record player with similar speed. This is an advantage in that it may be more convenient to use a record player for the play-back while the disc recorder is in use in other classrooms.

A second advantage is the opportunity for distribution, for many students desire a copy.

A disadvantage is the time limit:

One side of 6"	plays	1 minute
12"	"	8 minutes
16"	"	15 minutes (at 78 r.p.m.)

Use in communication: The same as for tape except for length of recorded material.

Excerpts from speeches, programs can be recorded from the entire speech on the tape recorder.

Student may use a personal disc recording his favorite theme, a book review.

He may use a personal disc to watch his improvement in speech.

Instruction in diction is effective on discs—learning uses of words.

Fundamentals, basic skills can be taught.

Using both sides of disc for contrast in paragraphs is effective.

Initial cost: Varies from \$75 to \$250 for a semi-professional model.



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*SMPTE: "Society of Motion Picture and Television Engineers," leading authority on projector standards. SMPTE recommends "unsteadiness of projected picture less than 3/10 of 1% of picture width."

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Operating cost: Varies according to base of disc: paper, composition, aluminum.

SLIDE PROJECTOR, 3½" x 4"

Description: It projects slides made of cellophane, plastic or glass, 3½" x 4".

One may type, write or draw with ink or crayon and insert the material between two pieces of glass and then bind them.

The glass slide is not practical for Communication other than using it as a sort of division between units. When illustrated it is effective.

Slides for cultural purposes or to furnish content may be rented or obtained from libraries free of charge.

Use in communication: The home-made slide offers wonderful opportunity for the student.

He may make his own for: bibliography reference, reading, outlines, punctuation, footnotes.

Here is an opportunity for him to show skills and knowledge of growth of a unit. He may accompany his slides with a lecture.

Initial cost: \$75 and up.

Operating cost: Cellophane, carbon, plastic, etched glass, cover glass are inexpensive.

FILMSTRIP AND 2" x 2" SLIDE PROJECTOR

Description: A filmstrip is a series of still pictures on 35mm. film from 4 to 6 feet in length. The length of accompanying lecture decides the time. It may be given without lecture, or sound may accompany it. A double-purpose machine is economical projecting both the film-strip and 2 x 2 slides.

Uses in communication: This gives the student practice in speech, impromptu or prepared.

It gives him practice in organization of material.

With some ingenuity he might make his own filmstrip.

With a 35mm. camera one can photograph original material and then have it developed at some reliable camera shop.

Preparation of such material gives possibilities of all sorts.

Groups may take as a project:

How to Use the Library, doing their own writing and illustrating.

The Way to Write a Letter

Other subjects of interest on the campus.

Initial cost: Average dual-purpose projectors cost about \$80 to \$190, according to the wattage of the lamp.

Operating cost: Some filmstrips may be had on rental, some are free, and most are relatively inexpensive as are the individual slides which come either in color or in black and white.

OVERHEAD PROJECTOR

Description: This machine is so constructed that the material is projected on the screen behind the operator while he remains facing the audience. Thus he may point, underscore, write or draw without turning from the machine.

Use in communication: Much the same as for other types of projectors. Both teacher and student profit from the advantage of not having to turn their backs to the class. The teacher may note whether students are responding as expected: giving attention, making notes, and the like. To the student it gives a trifle more prestige to what he does, for he is now facing the audience and becomes the teacher.

Initial cost: \$61 to \$250

Operating cost: The usual cost for prepared $3\frac{1}{2}$ "x4" and 2"x2" slides. Different makes use different sized roll attachments for rolls of cellophane on which drawing, typing and hand writing may be made. One model uses cellophane rolls (8" wide) in its roll attachment which cost \$4.50 for 100 feet. This same make allows use of plastic sheets, permitting a 7"x7" area to be projected, sheets retailing for \$11.80 per 50.

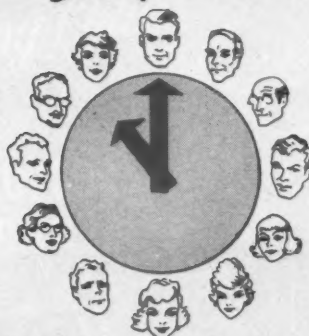
MISCELLANEOUS INFORMATION

What follows is not meant to be an exhaustive coverage of all books and periodicals treating of audio-visual education, or of all makes of projectors and recorders. These listings are intended to assist teachers to obtain information to help them select materials for their teaching needs in the audio-visual field.

Books

- Chandler, Anna, and Irene Cypher. *Audio-Visual Techniques*. New York: Noble and Noble, 1948.
- Dale, Edgar. *Audio-Visual Methods in Teaching*. New York: the Dryden Press, 1948.
- Dent, Ellsworth. *The Audio-Visual Handbook*. Chicago: Society for Visual Education, 1949.
- Haas and Packer. *Preparation and use of Visual Aids*. New York: Prentice-Hall, 1950.
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Strauss and Kidd. *Look, Listen and Learn*. New York: Association Press, 1948.

PERIODICALS

Audio-Visual Guide. Educational and Recreational Guides, Inc. 172 Renner St., Newark, N. J.

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SLIDE AND FILMSTRIP PROJECTORS

American Optical Co., Buffalo 15, N. Y.

Bausch & Lomb Optical Co., Rochester 2, N. Y.

Eastman Kodak Co., Rochester 4, N. Y.

Golde Mfg. Co., Chicago 7, Illinois

Keystone View Co., Meadville, Penna.

Society for Visual Education, Inc., Chicago 14, Ill.

Standard Projector and Equipment Co., Inc., 7106 W. Touhy Ave., Niles, Illinois

Three Dimension Co., Chicago 41, Illinois

Viewlex, Inc., 3501 Queens Blvd., Long Island City 1, New York

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Bardwell & McAlister, Inc., Burbank, California

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Various models of magnetic tape recorders are available which meet different needs and budgets of schools. Descriptions with specifications and prices are available from the manufacturers or local dealers. The following list is arranged alphabetically by manufacturer, for convenience; some companies have more than one model:

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Re-cord-o-phone	Bell Sound Systems, Inc., 555 Marion Road, Columbus 7, Ohio	Revere	Presto Recording Corp., P.O. Box 500, Hackensack, N. J.
Concertone	Berlant Associates, 4917 W. Jefferson Blvd., Los Angeles 6, California	Model PTM	Revere Camera Co., 320 East 21 Street, Chicago 16, Illinois
Soundmirror	Brush Development Co., 3405 Perkins Ave., Cleveland 4, Ohio	Reelest	Sonar Radio Corp., 59 Myrtle Ave., Brooklyn 1, N. Y.
Dynacord	Califone Corporation, 1041 Sycamore Ave., Hollywood 38, California	Web-cor	Universal Electronics Sales Corp., 1500 Walnut St., Philadelphia 2, Pa.
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Masco	Mark Simpson Mfg. Co., Inc., 32-28 49th Street, Long Island City 3, N. Y.	Musictape	Wilcox-Gay Corp., Charlotte, Michigan
Du-Kane	Dukane Corporation, St. Charles, Illinois		Macon Electronics Div., York Radio and Television Corp., 801 N. Broadway, Decatur, Illinois

Audio Visual News

Distinguished Religious Films

A profusely illustrated catalog of 16mm feature films, prepared exclusively for Catholic educational, social, and entertainment programs, has been published by Simpex Religious Classics of New York City.

Colorful double-page spreads feature eight Catholic films, five of which have been released: *Christ the King*; *Father Christopher's Prayer*; *St. Benedict*; *Loyola—The Soldier Saint*; and *The Priest and the Devil* (cf. Catholic Educator, Oct., 1951, p. 134).

The last three of the eight films will be released one a month from January to March: *The Refuge of Sinners*; *Our Lady of Mercy*; and *I Will Be Love* (Story of the Little Flower).

The company has in production "a series of featurettes depicting many famous incidents and personalities of Catholic culture, doctrine, and history."

A catalog statement of policy reads: "Other motion pictures are being produced in the interest of clean, wholesome entertainment. At the same time the films will present the beauty, integrity, and effectiveness of Catholic doctrine, morality, and tradition." This catalog is to be had for the asking. (S12)

Classroom Screen For Daylight Projection

Movie and slide projection is now possible in lighted rooms with the use of this new projection screen.

Tripod mounted, this Radiant classroom screen allows blinds and windows to be left open for normal ventilation, where darkening equipment is difficult or too expensive to install. The teacher has complete supervision of the class which may



take notes during projection when the material is fresh in mind.

The screen has an unbreakable projection surface, the maker states. The doors protect the surface and permit easy, safe storage. Doors and frame are lacquered pastel green and are trimmed in lustrous redwood.

An important feature is the unique tilting chain at the top of the screen which permits adjusting the screen for the best viewing angle. Prices vary with size: 20" x 20", \$29.75; 30" x 40", \$37.74; 40" x 40", \$39.75. (S13)

Birds of North America: New Motion Picture Series

Phases of the life and habits of a variety of north American birds are the subject of a new series of four motion

picture films, each with a running time of 10 minutes. The first three bear the general title, *Birds of North America*, and the fourth, *Birds of the Seashore*.

These 16mm, full-color educational sound films were produced by the National Film Board of Canada in cooperation with the Dominion Wildlife Service, and are distributed by EBFilms.

Intended to supplement textbook material and to develop interest in ornithology, these four films show identifying features of many birds and explain their habits of nesting, feeding, protection of their young, and how they are helpful to man.

The birds shown are the killdeer plover, nighthawk, cedar waxwing; spotted sandpiper, sora rail, Barrow's golden-eye; chestnut-sided warbler, yellow-shafted flicker, mountain bluebird; blue heron, razor-billed auk, cormorant, black guillemot, eider duck, gull and gannet. Purchase price per film is \$100, rental at \$4. (S14)

Barber of Seville Opera on 16mm Film

A folder describing their newly acquired 16mm sound version of *The Barber of Seville* is being mailed to every Catholic college and high school in the U. S. by Cornell Films, Inc.

The full-length performance of Rossini's opera stars Ferruccio Tagliavini and Tito Gobbia. The film is offered on a rental basis. (S15)

The Catholic Educator

STORIES FOR DISCUSSION

By William L. Doty

The stories are varied and topical. Each in a different way is concerned with one of the most needed Christian virtues or one of the most pressing Christian social problems of our time. Charity, chastity, obedience, marriage, Catholic education, delinquency, Catholic Action, vocation to the religious life, and the like are the principal topics treated. The current interest in these matters, coupled with the fact that each story takes only about fifteen minutes to read, should reduce to a minimum the chance of boredom on the part of those in attendance.



About the Author—

Father Doty, also author of Catechetical Stories for Children, is a member of the faculty of the Cardinal Hayes High School, New York City, where he is now a teacher of Religion.

Since his ordination, he has specialized in the problems of youth guidance in his parish and in the school where he now teaches. His close association with Catholic youth has given him a wealth of valuable first-hand material for the splendid collection of stories presented in this inspiring book. Even before his ordination as a priest, Father Doty was engaged in youth work. In addition, he served as a story-teller in a camp for Catholic boys.

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Alien Orders Communism in Malaya

Communist banditry has struck in Malaya. No minor colonial skirmish but war in deadly earnest against a treacherous enemy is shown in this 11 minute black and white film, *Alien Orders* (The Menace of Communism in Malaya Today).

This film shows the British police on the alert to find among millions the men with alien guns and alien orders. Shown are the techniques of a modern campaign against the unseen enemy lurking in the silent stealth of the jungle, and also how the Malaysians themselves are helping to protect Malaya. Thousands guard tin mines and plantations. Sale price is \$32.50, rental \$1.50 from British Information Services. (S16)

Coronet's New Films

Six new films released by Coronet cover guidance, communism and ancient history.

High School: Your Challenge (1¼ reels, sound, color or b/w) shows the average student who needs help why a high-school education is essential in today's world.

Meaning of Engagement (1¼ reels, sound, color or b/w) had for educational collaborator Reuben Hill, Ph.D., research professor in family life, University of North Carolina. "The function of the engagement period is to develop psychological unity, to learn to know each other, and to plan for the future." Also discussed is the delicate problem of breaking an engagement and when it is the wisest choice.

The following films: *Communism, Your Investment in the Future*, and *Why You?* are Group IV in the series of fourteen "Are You Ready for Service" films. Among those who cooperated in the production were representatives from the National Catholic Educational Assoc.

Communism (1 reel, sound b/w) deals with such questions as What is communism? How does it threaten us, our values, our way of life? Why has it become a dangerous force? Why may a strong defense be an effective deterrent?

Your Investment in the Future (1 reel, sound, b/w) shows that with a right attitude toward service, we can use this time to become more self-reliant, to develop responsibilities, and establish a mature sense of comradeship, and become better citizens.

Why You? (1 reel, sound, b/w) presents the major reasons why many young men will be called up to serve their country.

Ancient Greece (1 reel, sound, color, or b/w). Words and pictures bring to life an historical period, with photography made in Greece (Upper grades, senior high, college). (S17)



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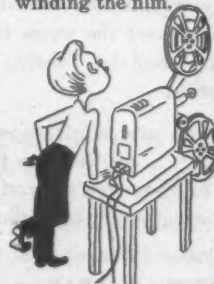
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INDEX TO ADVERTISERS

S1	Allen Silk Mills	294
S2	American Meat Institute	Cover 2
S3	American Seating Co.	337
B1	Americana Corporation	Cover 3
S4	Ampro Corporation	329
S5	Bentley & Simon, Inc.	340
B2	Benziger Brothers, Inc.	334
S6	Cornell Films, Inc.	339
S7	Encyclopaedia Britannica Films, Inc.	331
B8	Field Enterprises, Inc.	295
S12	Folger, Stephen Lane, Inc.	337
S8	Hansen, D. B. & Sons	289-292
B3	Herder, B., Book Co.	324
B4	Lohmann, E. M., Co.	Cover 4
S9	Magnecord, Inc.	326
B5	Pflaum, Geo. A., Publisher, Inc.	296
S10	Radio Corporation of America	333
B6	Scott, Forsman & Co.	325
B7	Silver Burdett Co.	340
S11	United World Films, Inc.	335, 339
B7	Wagner, Joseph F., Inc.	336, 339
B8	Warp Publishing Co.	337
B9	World Book, The	295

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